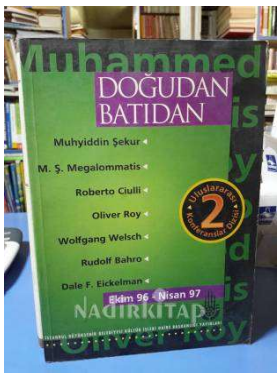
12 April 1985–12 April 2025: 40 Years of Authorship, Oral-Written, Printed-Online Publications - III

12 апреля 1985 г. – 12 апреля 2025 г.: 40 лет авторства (Устные-письменные, печатные-онлайн публикации) - III

In two earlier articles, I expanded on my early experience of authorship back in the middle 1980s. In the present article, I will describe the academic, intellectual and spiritual changes that I underwent during the said period, and I will explain how all these adjustments interacted with my activity and identity of author.



You can find the first article of the series, which is rather short (less than 1500 words), here:
12 April 1985–12 April 2025: 40 Years of Authorship, Oral-Written, Printed-Online Publications – I
https://megalommatiscomments.wordpress.com/2025/04/12/12-april-1985-12-april-2025-40-years-of-authorship-oral-written-printed-online-publications-i/
https://www.patreon.com/posts/128082287
https://www.academia.edu/129167881/12_April_1985_12_April_2025_40_Years_of_Authorship_Oral_Written_Printed_Online_Publications_I

You can find the second article of the series, which is rather long (almost 11000 words), here:
12 April 1985–12 April 2025: 40 Years of Authorship, Oral-Written, Printed-Online Publications – II
https://megalommatiscomments.wordpress.com/2025/04/13/12-april-1985-12-april-2025-40-years-of-authorship-oral-written-printed-online-publications-ii/
https://www.patreon.com/posts/128241623
https://www.academia.edu/129208972/12_April_1985_12_April_2025_40_Years_of_Authorship_Oral_Written_Printed_Online_Publications_II

As a matter of fact, the latter text offered the complete description of my first period of authorship (1985-1991); in the present article, I will present in brief the subsequent stages of authorship (1991-1998, 2001-2013, 2014-2025) and my major contributions

that I penned, exploring, reflecting, and explaining the moments of the past and the preserved heritage that I examined closely (when the infinitesimal detail mattered) and/or from distance (when the correct contextualization was sought after).

At the end of the speech given by Benita Ferrero Waldner, European Commissioner for the European Neighborhood Policy, at the Library of Alexandria, in May 2005

Содержание

I. Известное и неизвестное авторство, или подтверждение
всех скрытых вещей
II. Написание книг о древних текстах
III. Первые книги
1. Перипл Ганнона
2. Приключения Венамуна
3. Корабль Сулеймана
4. Перипл Красного моря (также известный как Перипл Эритрейского моря)
5. Книга путешествий Вениамина Тудельского
6. Шесть звёзд Востока
7. Турецко-греческие отношения и Балканы. Взгляд историка на современные проблемы
8- Türk Yunan İlişkileri Ve Balkanlar. Bir Tarihçi Gözü İle Bugünün Sorunları (Турецкий перевод книги № 7)
9- Mardheniet Turko – Greke dhe Ballkani. Nje Vleresim Historik i problemeve te sotme (Албанский перевод книги № 7)
IV. Научные публикации, открытые лекции, участие в конгрессах и конференциях, курсы предлагаемые в университетах, и различные статьи
V. Научные исследования, концептуализация всемирной истории и присоединение к исламу (в возрасте 36 лет, в 1992 году)
1. Западная наука в смятении

2. Этнография: незаменима для истории, литературы, истории религий и мифологий
3. Сегодня религий нет; их заменили идеологии.
4. Историческая преемственность монотеизма: естественное и честное восприятие Божественного
5. Ислам как прибрежные земли восприятия Божественного
6. Нет религии без культуры
7. Отдалённые места, где сегодня можно найти истинные религии
8. Технологии, современность и политика убивают религию
9. Ислам до ислама и необходимость восточного исламского Ориентализма
VI. Встреча с университетскими коллегами и студентами и выводы об академической жизни 1990-х годов и её полной бесполезности
1. Общение (ежедневные встречи) со студентами из разных стран
2. Общение с турецкими и турко-кипрскими коллегами
3. Общение с коллегами из стран бывшего СССР
4. Общение с западноевропейскими и англосаксонскими (США, Великобритания) коллегами
VII. Выбор между научной истиной и академической работой
VIII. Решимость популяризировать академически известные, но публично скрываемые знания
IX. Разнообразная онлайн-активность: участие в форумах и публикация статей на порталах
X. Академический опыт в Сомали и окончательная концептуализация африканской проблемы

TURKISH DAILY NEWS 4/11/96

From East-From West' conference series opens

Third 'execution' in Ankara prison

ABTA plans blueprint for future

By Zafer F. Yörük

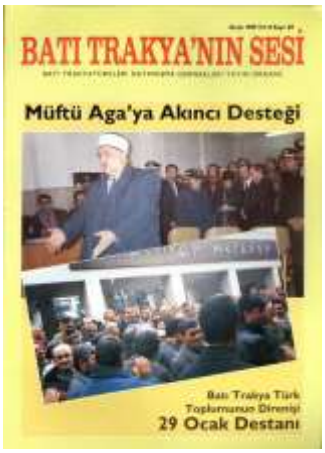
Road accident raises eyebrows

By Hakan Aslanli

Contents

I. Known and unknown authorship or the validation of all hidden things
II. Writing books about ancient texts
III. The first books

1- The Periplus of Hanno
2- The Adventures of Wenamun
3- The Ship of Suleyman
4- Periplus of the Red Sea (also known as Periplus of the Erythraean Sea)
5- The Book of the Travels
6- The Six Stars of the Orient
7- Turkish – Greek relations and the Balkans. A Historian's Evaluation of Today's Problems
8- Türk Yunan İlişkileri Ve Balkanlar. Bir Tarihçi Gözü İle Bugünün Sorunları
9- Mardheniet Turko – Greke dhe Ballkani. Nje Vleresim Historik i problemeve te sotme
IV. Scholarly publications, open lectures, participation in congresses-conferences, courses offered in universities, and various articles
V. Academic explorations, conceptualization of the World History, and adhesion to Islam (at the age of 36, in 1992)
1- The Western scholarship in disarray
2- Ethnography: indispensable for History, Literature, History of Religions and Mythologies
3- There are no religions today; they have been substituted by ideologies.
4- Historical continuity of Monotheism as the natural and honest perception of the Divine
5- Islam as the riparian lands of the perception of the Divine
6- There is no religion without culture
7- The remote locations where true religions can be found today
8- Technology, modernity and politics kill religion
9- Islam before Islam, and the need for an Oriental-Islamic Orientalism
VI. The encounter with university colleagues and students, and the conclusions drawn about the academic life in the 1990s and its total uselessness
1- Socializing (daily meetings) with students originating from different countries
2- Socializing with Turkish and Turkish Cypriot colleagues
3- Socializing with colleagues originating from the countries of the former USSR
4- Socializing with Western European and Anglo-Saxon (US, UK) coworkers
VII. The choice made between scholarly truth and academic employment
VIII. The determination to popularize academically known but publicly concealed knowledge
IX. Diverse online activities: participation in fora and publication of articles in portals
X. Academic experience in Somalia and the ultimate conceptualization of the African problem



Participation in the international conference organized in January 1995 in Istanbul by the Western Thrace Turks Solidarity Association (Batı Trakya Türkleri Dayanışma Derneği) as recorded in the review Batı Trakya'nin Sesi (January 1995, year 8; no. 69)

I. Known and unknown authorship or the validation of all hidden things

To many, authorship is an extroverted activity during which a writer publishes a text in order to inform others about something that he knows or contemplates or believes in or comprehends. This can be characterized as the most common case of writers; all the same, in such cases, the false knowledge, the erroneous contemplation, the vile belief, and the evasive comprehension turn authorship into a most destructive force. A great number of people would be highly surprised if someone revealed to them how their lives were ruined by otherwise innocent texts of theoretically respected authors, who happened -in fact- to be the cruelest of all criminals because of the filth that they released, the ignorance that they spread, the delusion that they served, the faithlessness that they promoted, and the confusion that they caused. But Life is an exam, and everyone pays for the idiocy that he harbors.

To me, authorship is an introspective action during which an author writes a text in order to transform himself at will, thus preparing the next stages of his material experience, establishing a deep and strong connection with his inner self (i.e. his soul), assessing the spiritual nature of all vigours, acts, trends, events, movements, situations, and conditions, and identifying his mission in the worldly affairs. This can definitely be characterized as the most rare case of writers; however, in such cases, the moral formation, the personal identification, the spiritual intuition, and the transcendental sensation, which have been achieved, demonstrate that the simple effort of writing can be turned into a mystical occurrence similar to that of the

Qabbalah, which, long before the Ancient Hebrews came to existence, was extensively practiced in Mesopotamia and Egypt in superior manner. In this regard, the limit for the author is the Firmament.

This rather scarce type of authorship is not as infrequent as many people may think; there are innumerable texts that are never published (even now with the internet) for the very good reason that their authors do not give a damn for the rest, the public or the society at large. It goes without saying that I am not referring to simple notes taken from a book, personal schedules for workflow, diverse to-do lists, and diaries of young girls, although the latter certainly have a transformative force and value. Beyond the different aspects of the trivial level of writing, countless numbers of texts have been written, edited, re-written, finalized, semi-finalized or remained incomplete for God only knows what reasons. Those millions of texts were never intended for publication, but they certainly pleased their authors or underwent the amendments and the modifications needed for their writers to be satisfied.

These numerous but unknown, isolated but frequent, disparate but consistent, occasional but methodical texts are the implosion of past mistakes that bring forth new expectations, the explosion of future passions that take us away from old principles, and the complosion of all azimuths that associate every point of the universe with the rest. Writing as an enslaving act? Writing as a liberating action? Both directions exist, exactly as it happens in Qabbalah formulas in which you can evoke the evil or exalt the divine; there it is all about combinations of sounds. But here it concerns a person's deeply engraved lines of thoughts, compactly stamped sentiments, and overwhelmingly undulated desires. Spiritually olfactory and materially satisfactory, these never publicly known texts remain for their authors as cylinders of levitation, helices of amelioration, baetyli of transfiguration or simply the four pillars of divination (四柱命理學).

The volume with the proceedings of the 1994 annual event at Girne (Turkish Republic of Northern Cyprus): Uluslararası Girne Konferansları; the title of the conference was "Balkanlar, Kafkasya, ve Ortadoğu'daki Gelişmeler ve Türkiye".
Main participants and their speeches were the following:
Ulusal Egemenliğimizin ve Eşitliğimizin Tanınmasını İstiyoruz ve Bunda Israrlıyız - Rauf Denktaş

ABD, AB ve Rusya'nın Soğuk Savaş Sonrasında Bölgesel Politikaları ve Kıbrıs - Erol Manisalı
Büyük Güçlerin Türkiye'yi Çevreleyen Alana ve Türkiye'ye Yaklaşımındaki Değişmenin Türkiye'ye Ekonomik Etkileri: 1990 ve Sonrası - Gülten Kazgan
Bölgesel Gelişmelerde Rusya ve Yeni Dünya Düzeni - Halit Refiğ
The Political Evolutions in The Balkans, Greek-Balkan Relations and Turkey - Cosmos Megalommatis
Yeni Türk Cumhuriyetleri ve Türkiye Ekonomik İlişkileri - Orhan Morgil
İç Asya Cumhuriyetlerinin Bugünkü Ekonomik ve Siyasi Durumu - Enver Kasımov
Orta Doğu Barış Süreci ve Türkiye - Seyfi Taşhan
Yeni Dünya Düzeninde Ortadoğu ve Türkiye'nin Ortadoğu Politikası - Ersin Kalaycıoğlu
https://www.nadirkitap.com/onuncu-uluslararasi-girne-konferansi-balkanlar-kafkasya-ve-ortadogu-da-gelismeler-ve-turkiye-cesitli-kitap4809063.html
https://www.simurgkitabevi.com/balkanlar-kafkasya-ve-ortadogudaki-gelismeler-ve-turkiye?srsltid=AfmBOoqsfF5xp65G7bmSod4VdDC_h_glNKT7Fy8Spn2zK3oUxCJ1W2pJ

II. Writing books about ancient texts

The demarcation between my first and second periods of authorship has much to do with books; while I continued all my earlier activities in terms of academic research, exploration, study of archaeological sites, monuments and museums, publications and other professional occupations, I started writing books; to be more accurate, in the beginning, it was about translating and commenting Ancient Egyptian and Ancient Greek texts. Some of the texts were relatively small in size, e.g. no more than 15 or 25 pages each (in Modern Greek translation). However, these texts were quite important for various reasons, and for this reason I added not only the necessary preface, introduction and comments (along with the original text and the translation) but also extra chapters of historical contextualization in order to help the average reader, who was totally ignorant about either the lands, regions, continents, and seas where the narratives took place or the historical periods in which they occurred.

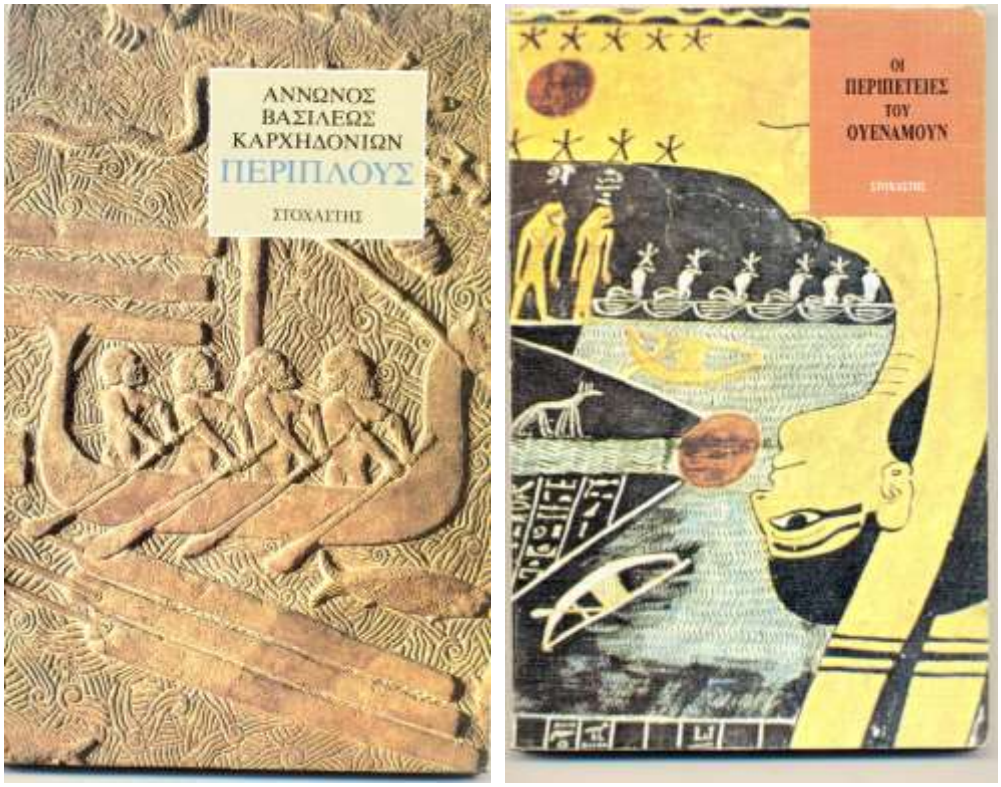
Due to the fact that there had never been an Orientalist Department in any Greek university and only irrelevant, worthless, and unscholarly books about similar topics had been translated into Modern Greek, I had to initiate a totally different style of publication, which would enable the readers to possibly comprehend the wider context where the exploits, events, and situations described in those texts had happened; in fact, not only the ancient texts were unknown to them, but also the civilizations of which they were integral part.

How the unusual books would be received by the public was not a matter of concern for me; first, I would not get paid royalties on my books; second, money was never a concern; and third, the small, symbolic amount of money, which I received, consisted in payment for the translation of the brief texts. In fact, I viewed the overall endeavor as an extra challenge that I would have to face among all my other tasks, activities and interests, while moving incessantly and passionately from Germany to Sudan, from Egypt to Russia, and from Turkey to France, while also passing from Athens to see my father.

As a matter of fact, these books were written partly in more than 5 or 6 countries each. From the libraries of the Cabinet d'égyptologie and the Cabinet d'assyriologie in Paris' Collège de France to the reading rooms of the Deutsches Archäologisches Institut in Berlin, Istanbul, Cairo and Athens, as well as those of the Institut français

d'études anatoliennes and the Institut français d'archéologie orientale, and from the lobbies and the rooms of various hotels in Africa and Asia to my father's home in Athens, these projects were completed in a most vehement manner. There was never an atmosphere of calmness, stability, and serenity around those manuscripts; but there was an environment of disciplined work, systematic investigation, and enthralling enthusiasm that encompassed them.

It could not be otherwise; the first of these books (see below) was about a very small ancient text that I had first read in its entirety in a Greek encyclopedia, when I was a pupil in the high school, no less than 20 years before I wrote a book about it; more importantly, back at those days (1971), I had dreamed of learning so much about the region, the period and the civilization involved as to write an entire book about it. Finally, this was the first book worldwide about the tiny text (less than 700 words).



The cover pages of my first two books: the Periplus of Hanno (left) and the Adventures of Wenamun (right)

The second of the books was about an Ancient Egyptian text that I had studied in a postgraduate - doctoral seminar (Mount Scopus University) in Jerusalem, 8 years before I made of it a book. That's why I dedicated it to my Israeli professor, after having used the seminar's notes to write numerous comments. As the text is also small (ca. 10-12 pages of translation into a modern language), only another scholar (a Russian-Soviet Egyptologist) had published a book about that text before that time (1992).

The fourth book was about a slightly larger, albeit small, text (ca. 22-23 pages of translation into a modern language), which is very dense in terms of data and info contained; more importantly, it is a crucially important text about a topic that I was

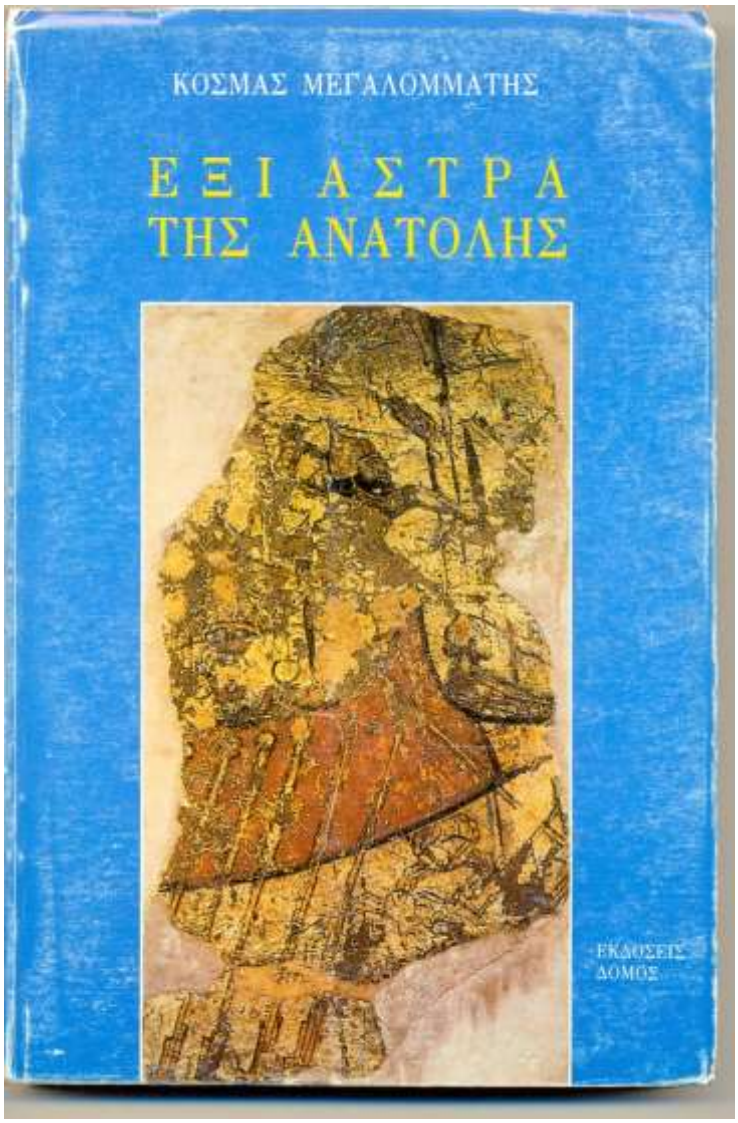
studying at the time, namely the trade between East and West, as well as between North and South during the Late Antiquity.

The cover page of my fourth book: The Periplus of the Red Sea (also known as the Periplus of the Erythraean Sea)

My sixth book was in fact the first; at least partly! Two of its six chapters were written before all the rest; all the same, I have to admit that they were originally elaborated without the slightest suspicion that they would one day become the chapters of a book. They were supposed to be published as independent articles; however, they were quite long to be accommodated in the different reviews and magazines of the very parsimonious Greek publishers whose ideological corruption was execrable and nauseating. The idea of turning them into chapters of a book came later, in 1991.

This book was not about an ancient text, but it consisted in a personal itinerary throughout six provinces of SE Turkey, which mainly correspond to Northern Mesopotamia. Quite extraordinary as contents, the historical-geographical-spiritual-cultural itinerary featured lengthy descriptions of the Ancient Assyrian-Babylonian, Iranian and Aramaean religions, explanations of mythical concepts, presentations of the basic Manichaean and Yazidi doctrines, and historical narratives as regards the dramatic polarization of the Western and the Eastern Aramaeans around Oriental

Christian doctrines, namely Monophysitism (Miaphysitism) and Nestorianism, respectively. In addition to the aforementioned, there were parts of text that were typical descriptions of my itineraries in the region back in the middle 1980s.



The cover page of my sixth book: The Six Stars of the Orient

As general interest books, they would not add anything significant to my career of historian, but they would certainly demonstrate to the readers that I had nothing in common with the misery of the Greek pseudo-universities, the execrably low level of studies available there, and the irrelevant pseudo-scholars who were hired in order to promote the heinous form of racism, which is known as Hellenism. When it comes to the readers, the only to count for me were my father and the few friends who already knew the ignorance and the crudeness, the sectarian mindset, and the biased character of the Greek bogus-academics. All the same, friends in other countries could also follow my argumentation to some extent, going through the notes and the bibliography therein included, which was entirely non-Greek (basically German, French, English, Russian and Italian).

III. The first books

In the period between the end of 1991 and the end of 1994, I published no less than 9 books. Six of them were written in Greek, whereas one was elaborated in English; the latter was subsequently translated to Turkish and to Albanian. What follows is a brief presentation of these books.

1- The Periplus of Hanno (Stohastis Publishing House, Athens, 1991; 112 p)
The text is the Ancient Greek translation of a Carthaginian inscription featuring the colonial expedition undertaken by King Hanno of Carthage in the middle of the 5th c. BCE in order to establish Punic colonies in Africa's Atlantic coast and to explore the unknown coastlands of West Africa down to today's Sierra Leone.

The entire book as scanned pages: https://periplusofhanno.wordpress.com/

The book comprises of a preface (on the ancient travelers and navigators), an introduction (about Carthage, Hanno, his Periplus, and the manuscript), the text, the translation, and two chapters of historical contextualization, namely on a) the Phoenician and Carthaginian expansion and colonization of the Mediterranean Sea, and b) the Ancient History of the African Atlas. At the end, various maps, diagrams, as well as selected photographical documentation offer an additional insight to the reader.

A book review can be found here:
https://www.academia.edu/23363041/The_Periplus_of_Hanno_King_of_the_Carthaginians_and_explorations_of_West_Africa_before_2450_years

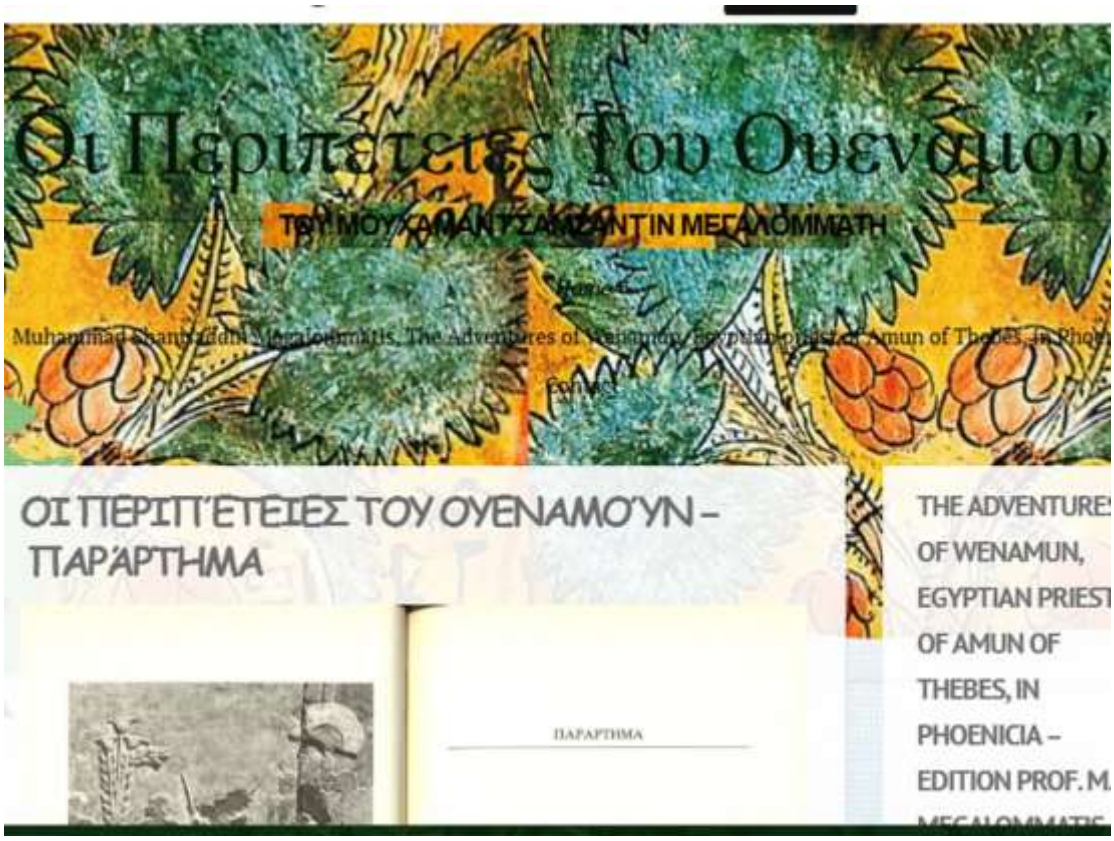
A lengthy discussion of the topic is available here (in Greek):
Από τον Περίπλου του Άννωνα στον Περίπλου της Ανθρωπότητας και στο Τέλος της
(From the Periplus of Hanno to the Periplus of Mankind and its End)

https://periplusofhanno.wordpress.com/από-τον-περίπλου-του-άννωνα-στον-περίπ/
https://www.academia.edu/43245807/Από_τον_Περίπλου_του_Άννωνα_στον_Περίπλου_της_Ανθρωπότητας_και_στο_Τέλος_της

The book can be downloaded here:
https://www.academia.edu/49680378/Άννωνος_Καρχηδονίων_Βασιλέως_Περίπλους_The_Periplus_of_Hanno

2- The Adventures of Wenamun (Stohastis Publishing House, Athens, 1992; 160 p)

The text is a report submitted by Wenamun, an Ancient Egyptian priest of Amun at Karnak, after the completion of his tormented voyage from Thebes (Luxor) through Sais (in the Delta) to Byblos of Phoenicia from where he procured precious cedar word for the subsequent construction of Amun's holy boat. Written in Hieratic on a papyrus {excavated at al Hibah (near Beni Suef), purchased and published initially by the Russian Egyptologist Vladimir Golenishchev (in 1891), and currently known as 'Moscow Papyrus 120'}, the text was transliterated into Hieroglyphic by Sir Alan Gardiner in 1932, before being commented by numerous Egyptologists worldwide.



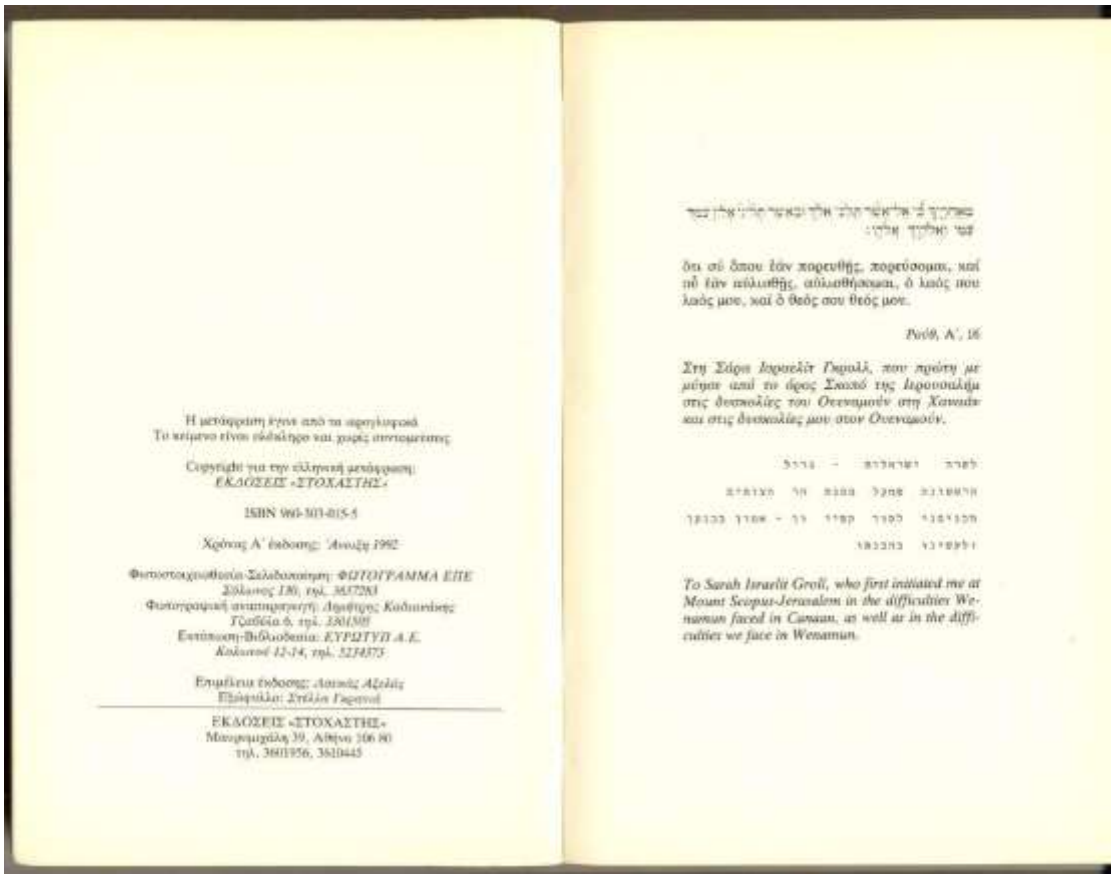
The entire book as scanned pages: https://ouenamon.wordpress.com/

The book constituted the first Egyptological publication in Greece and the first direct translation from Egyptian hieroglyphics to Modern Greek; it comprises of a preface about the Egyptological material and background in Greece, an introduction on the modern Egyptological research with respect to the report of Wenamun, the text, the translation, a lengthy commentary, and an appendix with lists of hieroglyphic signs

(from Gardiner's Grammar), photographical material, maps and diagrams, thus offering readers an illustrated understanding of the Ancient Egyptian world.

A book review can be found here:
https://www.academia.edu/23395318/The_Adventures_of_Wenamun_Egyptian_priest_of_Amun_of_Thebes_in_Phoenicia_edition_Prof_M_S_Megalommatis

The book can be downloaded here:
https://www.academia.edu/49730654/Οι_Περιπέτειες_του_Ουεναμούν_The_Adventures_of_Wenamun



Η μετάφραση έγινε από τα αρχαιγυπτιακά
Το κείμενο είναι ολόκληρο και χωρίς συντομεύσεις

Copyright για την ελληνική μετάφραση:
ΕΚΔΟΣΕΙΣ «ΣΤΟΧΑΣΤΗΣ»

ISBN 960-303-015-5

Χρόνος Α' έκδοσης: Ανοιξη 1992

Φωτοστοιχειοθεσία-Σελιδοποίηση: ΦΙΤΟΓΡΑΜΜΑ ΕΠΕ
Σόλωνος 136, τηλ. 3637203
Φωτογραφική αναπαραγωγή: Δημήτρης Καδωνάκης
Τζαβέλα 6, τηλ. 3301505
Εκτύπωση-Βιβλιοδεσία: ΕΥΡΩΤΥΠ Α.Ε.
Κολοκοτρώνη 12-14, τηλ. 5234575

Επιμέλεια έκδοσης: Λουκάς Αξελός
Εξώφυλλο: Στέλλα Γαρουφά

ΕΚΔΟΣΕΙΣ «ΣΤΟΧΑΣΤΗΣ»
Μαυρομιχάλη 39, Αθήνα 106 80
τηλ. 3601956, 3610445

δει σὺ ὅπου ἐὰν πορευθῇς, πορεύσομαι, καὶ οὗ ἐὰν αὐλισθῇς, αὐλισθήσομαι, ὁ λαός μου λαός μου, καὶ ὁ θεός σου θεός μου.

Ρούθ, Α', 16

Στη Σάρα Ισραελίτ Γκρολλ, που πρώτη με μίλησε από το όρος Σκοπού της Ιερουσαλήμ στις δυσκολίες του Ουενσμούν στη Χαναάν και στις δυσκολίες μου στον Ουενσμούν.

To Sarah Israelit Groll, who first initiated me at Mount Scopus-Jerusalem in the difficulties Wenamun faced in Canaan, as well as in the difficulties we face in Wenamun.

The book was dedicated to my professor at the Mount Scopus University, the famous Israeli Egyptologist Sara Israelit Groll.

3- The Ship of Suleyman (Stohastis Publishing House, Athens, 1993; 304 p)
The text (in Farsi: Safina'i Sulaymani) is the official report established by the Safavid imperial scribe of the Iranian delegation, which was dispatched by Shah Suleyman to Siam (Thailand) at the end of the 17th century (1687 - 1688).

The book consists of a preface, the Modern Greek translation, numerous notes, and an appendix.

A book review can be found here:
https://www.academia.edu/23396049/Safina_i_Sulaymani_Shah_Sulaymans_diplomatic_missions_deeds_in_Thailand_edition_M_S_Megalommatis

The book can be downloaded here:

https://www.academia.edu/87085835/Ιμπν_Μουχάμαντ_Ιμπραήμ_Το_Πλοίο_του_Σουλεϋμάν_Ibn_Muhammad_Ibrahim_Safina_i_Sulaymani

Το Πλοίο του Σουλεϋμάν - The Ship of Suleyman - Safina'i Sulaymani (سفینه سلیمانی)

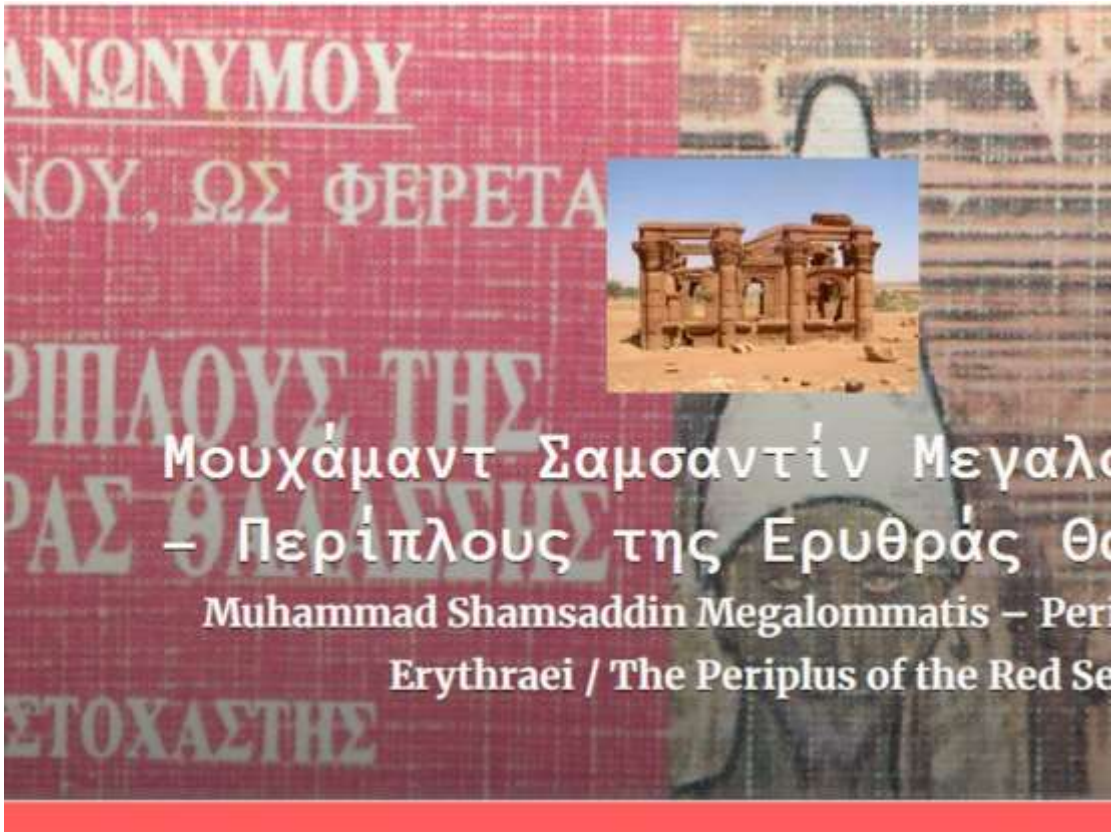
4- Periplus of the Red Sea (also known as Periplus of the Erythraean Sea: Stohastis Publishing House, Athens, 1994; 272 p)

This great historical source is an Ancient Greek text (of the middle of the 1st c. CE) written by an anonymous, but certainly Alexandrian Egyptian, author believed to have been a merchant and/or a captain with personal experience in the coastlands of Eastern Africa down to today's Tanzania, in the western and southern shores of the Arabian Peninsula, in the Persian Gulf, and in the Southern Asiatic coastlines from the Straits of Ormuz to the Gulf of Bengal, Socotra and Sri Lanka included. Although there is mention of Indochina-Indonesia ('Chryse', i.e. 'Golden') and China, the text's author becomes very vague and definitely brief in his description of those regions, which makes the totality of modern scholars conclude that he never reached those peripheries personally.

Abundant in details about the navigational expertise of its time, the merchandises (imported and exported), the geomorphology of the coastlands, the geography of the hinterlands, the cities, the towns, the ports-of-call, the local societies, and the state authorities of the indigenous nations, this valuable historical source is by definition the central text in the study of the East - West Trade, i.e. an interdisciplinary field where more than two dozens of historical branches (Egyptology, Iranology, Aramaic and Syriac Studies, Meroitic Studies, Coptology, South Arabian-Yemenite Studies, Classics, Axum & Ge'ez Studies, Rabbinical Jewish Studies, Gnosis & Manichaeism, Oriental Christianisms, History of Early Islam, Indology, Sinology, etc.) have been contributing to the scholarly research and to the academic understanding of the phenomenon in question over the past 50-70 years.

One has to underscore the fact that, back at those days, the term 'Red Sea' signified all the water expanses that we currently name 'Indian Ocean', 'Persian Gulf', and 'Red Sea'; whereas the term 'Persian Gulf' was already valid in the Late Antiquity, the body of water that we now call 'Red Sea' was called 'Arabic Gulf' at the time. This

was due to the fact that Arabs inhabited only Hejaz, i.e. the mountainous western part of the Arabian Peninsula (Petraea Arabia), at the time.



The entire book as scanned pages: https://periplusmariserythraei.wordpress.com/

Except the text, the translation, the commentary and the appendix, the book also comprises an extensive preface that offers an outline of the lands mentioned in the text, the states which existed and the civilizations which flourished there, as well as their relations with one another. The central part of the book is the introduction which (text with numerous notes in small characters) covers more than half its size (from p. 51 to p. 199), offering an overview of the major historical phenomenon which shaped to a very large extent the World History: the development of the trade between East and West.

As basis for a fundamentally different approach to modern historiography, the introduction goes way beyond the level of the contents themselves; it consists in a methodologically distinct text, which introduces a new conceptualization of World History and, at the same time, makes of it a new way of writing history today. By taking the imperial-commercial-cultural multipolarity of the world described by the anonymous author of the Periplus of the Red Sea as an undeniable historical fact, I made his system of writing mine, therefore attributing equal significance to each and every land mentioned, society described, culture narrated, data stated, info divulged, and practice reported.

Within a world of centripetal expansion like that of the 1st c. CE, precisely due to this dynamics, there was no more center, no more midpoint, but a well-diversified array of factors (kingdoms, societies, harbors, trade-centers, local cultures, and traveling merchants and navigators), which all formed -on equal terms- the then international

community. The author of the Periplus of the Red Sea has reflected very well this reality throughout his text.

Subsequently I, sensing the then impending and now prevailing, multipolar world community, composed a treatise about the aforementioned historical text and the trade across Asia, Africa and Europe during the Late Antiquity, methodically and comprehensively elaborating a non-Occidental overview of an Orientalist topic.

A book review can be found here:
https://www.academia.edu/23401500/The_Periplus_of_the_Red_Erythraean_Sea_O_Periplous_tes_Erythras_Thalasses_edition_Muhammad_Shamsaddin_Megalommatis_A_Book_Review

The book can be downloaded here:
https://www.academia.edu/50009926/Περίπλους_της_Ερυθράς_Θαλάσσης_Periplus_of_the_Red_Erythraean_Sea

Βενιαμίν εκ Τουδέλης, Το Βιβλίο των Ταξιδίων; Benjamin of Tudela, The Book of Travels; ***בנימין מטודלה, ספר המסעות***

5- The Book of the Travels (Stohastis Publishing House, Athens-1994; 264 p)
The text is the Medieval Hebrew narrative (Sefer haMasaoth) composed by Benjamin of Tudela after his long voyage from Spain through the Italian Peninsula and the Eastern Roman Empire to the lands of the Islamic Caliphate and thence through Iran, India, Yemen and Egypt back to Islamic Andalusia. Thanks to his persistent search for the Ten Lost Tribes of Israel and the associated Messianic beliefs, the author bore witness to the contemporaneous Jewish communities scattered across the above mentioned lands.

The book consisted in a tripartite contribution involving two other scholars and myself; I supervised the Modern Greek translation, and elaborated the largest part of the introduction and almost the entirety of the commentary which consisted in half the book (p. 115-244). The other two specialists undertook the translation, wrote parts of the introduction and the commentary, and established the bibliographical section.

A book review can be found here:

https://www.academia.edu/23546817/The_Book_of_the_Travels_Sefer_haMasaoth_of_Benjamin_of_Tudela_and_his_Search_for_the_Ten_Lost_Tribes_of_Israel_a_book_review_of_the_Greek_edition

The book can be downloaded here:
https://www.academia.edu/50114362/Βενιαμίν_εκ_Τουδέλης_Το_Βιβλίο_των_Ταξειδίων_Benjamin_of_Tudela_The_Book_of_the_Travels

The entire book as scanned pages: https://benjaminoftudelabook.wordpress.com/

6- The Six Stars of the Orient (Domos Publications, Athens, 1994; 240 p)
The book constituted a really atypical itinerary linking historical moments, topics of History of Religions, and the description of monuments and archeological places with personal traveler experience, as well as with transcendental, spiritual contacts that I had while traveling in, studying, and exploring the area of today's South-Eastern Turkey in the middle and late 80s.

In fact, it is an unusual and odd travel 'guide' book, which initiates the reader into the History of the Oriental Genius; covering a distinct region per chapter, the book features six cities and/or provinces, namely Urfa (Edessa of Osrhoene), Commagene, Amida (Diyarbakir), Mardin (Margdis), Nisibis (Nusaybin), and Thospitis (Van), at two levels: present time (middle to late 80s to be precise) and Antiquity.

By so doing, I covered the real, daily and physical, as well as the transcendental levels of existence, describing -one after the other- efforts of understanding spiritual fights and simple daily events, while also expanding on various sorts of human achievement carried out in that area, from architecture to government to faith; parts of the narrative describe activities and works of several Grand Masters of Intuition and Initiation. Reference is also made to part of works and activities that seem to have taken place under the surface of the Earth in different historical moments.

A book review can be found here:

https://www.academia.edu/23483287/The_Six_Stars_of_the_Orient_Έξι_Άστρα_της_Ανατολής_A_Cultural_and_Historical_Itinerary_in_South_Eastern_Turkey_by_Prof_Megalommatis

The book can be downloaded here:
https://www.academia.edu/49479727/Έξι_Άστρα_της_Ανατολής_The_Six_Stars_of_the_Orient

The entire book as scanned pages: https://6astratisanatolis.wordpress.com/

All six chapters of the book were turned to 6 videos and made available online by a good friend, Mr. Nikos Bayraktaris; the videos involved significant excerpts from each chapter and many pictures from the sites, cities and monuments mentioned in the book. Amongst other portals, the 6 videos can be watched here:

Έδεσσα της Οσροηνής (Ούρφα, ΝΑ Τουρκία): από το Βιβλίο Έξι Άστρα της Ανατολής, του Μ. Σ. Μεγαλομμάτη
https://www.youtube.com/watch?v=XdJdOu19xP0

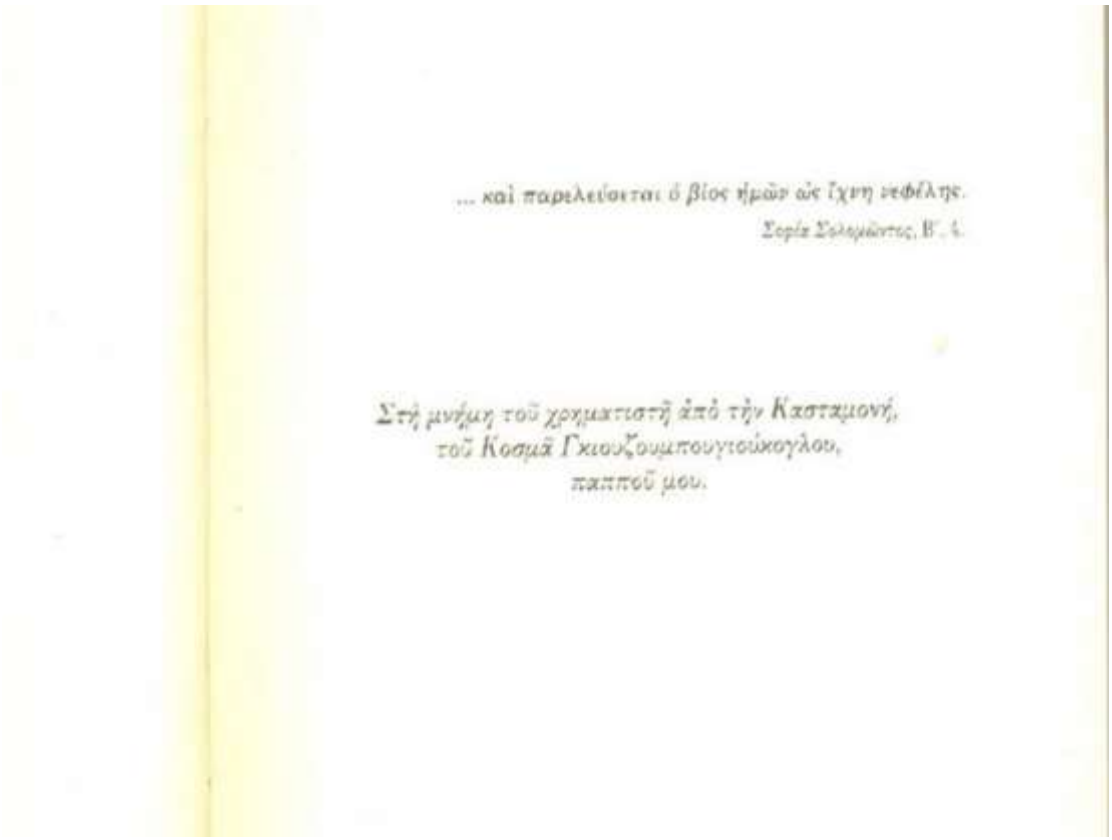
Κομμαγηνή: από το Βιβλίο Έξι Άστρα της Ανατολής, του Μουχάμαντ Σαμσαντίν Μεγαλομμάτη
https://www.youtube.com/watch?v=uqwzc5jkLQs

Ντιγιάρμπεκιρ – Άμιδα, ΝΑ Τουρκία: Έξι Άστρα της Ανατολής, του καθ. Μουχάμαντ Σαμσαντίν Μεγαλομμάτη
https://www.youtube.com/watch?v=PsAOiRLBlLg

Νίσιβη – Νουσαϋμπίν, ΝΑ Τουρκία: Έξι Άστρα της Ανατολής, του καθ. Μουχάμαντ Σαμσαντίν Μεγαλομμάτη
https://www.youtube.com/watch?v=lOeuGL7EScY

Μάργδις – Μάρντιν, ΝΑ Τουρκία: Έξι Άστρα της Ανατολής, του καθ. Μουχάμαντ Σαμσαντίν Μεγαλομμάτη
https://www.youtube.com/watch?v=iIe8Knxu1m4

Θωσπίτις - Βαν, ΝΑ Τουρκία: Έξι Άστρα της Ανατολής, του καθ. Μουχάμαντ Σαμσαντίν Μεγαλομμάτη
https://www.youtube.com/watch?v=ywBYOehPlLU&t=2s


... καὶ παρελεύσεται ὁ βίος ἡμῶν ὡς ἴχνη νεφέλης.
Σοφία Σολομῶντος, Β΄, 4.

Στὴ μνήμη τοῦ χρηματιστῆ ἀπὸ τὴν Κασταμονή,
τοῦ Κοσμᾶ Γκιουζουμπουγιούκογλου,
παππού μου.

The book was dedicated to my paternal grandfather, Cosmas Gözübüyükoğlu (as our family name was in the Ottoman Empire and in Turkey before my grandfather moved to Greece in the early 1930s.

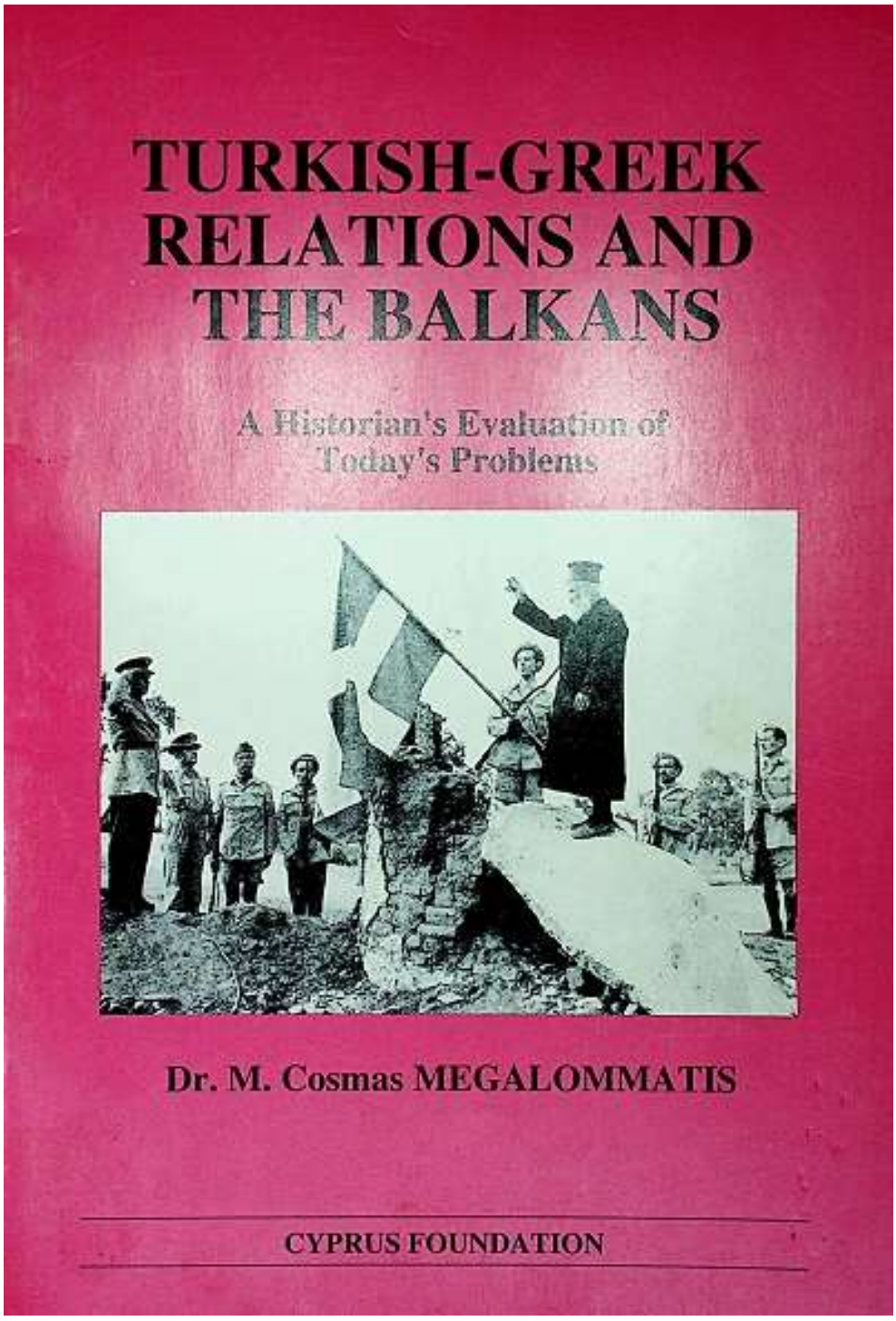
7- Turkish – Greek relations and the Balkans. A Historian's Evaluation of Today's Problems (Kıbrıs Vakfı - Cyprus Foundation, Istanbul, 1994, 56 p)
The book comprised a scholarly article (part I), which was independently published in an academic periodical, and a speech (part II) that I gave in a conference (in Girne, Turkish Republic of Northern Cyprus, in 1994) attended by the then head of state, President Rauf Denktash. The two parts are:
Part I: The Turkish-Greek Relations
Part II: The Political Evolution in the Balkans, the Greek-Balkan Relations, and Turkey

A brief part of the book can be downloaded here:

https://www.academia.edu/50067711/Turkish_Greek_relations_and_the_Balkans_A_Historian_s_Evaluation_of_Today_s_Problems

A book review can be found here:
https://www.academia.edu/34468353/Turkish_Greek_relations_and_the_Balkans_A_Historians_Evaluation_of_Todays_Problems

A book review published by Prof. Fahir Armaoğlu in Turkish can be also found here:
https://www.academia.edu/43189300/Kitap_Tanıtma_Turkish_Greek_relations_and_the_Balkans_A_Historians_Evaluation_of_Todays_Problems



8- Türk Yunan İlişkileri Ve Balkanlar. Bir Tarihçi Gözü İle Bugünün Sorunları (Kıbrıs Vakfı, Istanbul, 1994, 56 p)

This is the Turkish translation of the previous book; it was also published by Cyprus Foundation (Kıbrıs Vakfı) Istanbul, in 1994.

The book can be downloaded here:
https://www.academia.edu/49309519/Türk_Yunan_İlişkileri_Ve_Balkanlar_Bir_Tarihçi_Gözü_İle_Bugünün_Sorunları

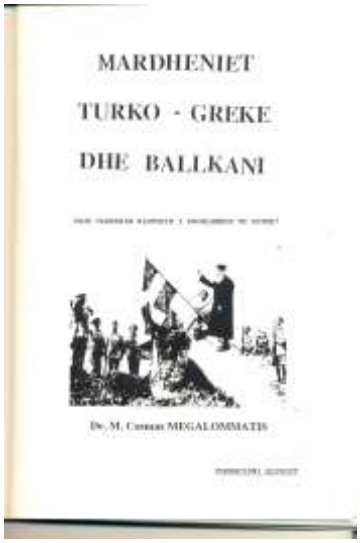
A book review can be found here:
https://www.academia.edu/34463155/Türk_Yunan_İlişkileri_Ve_Balkanlar_Bir_Tarihçi_Gözü_İle_Bugünün_Sorunları

The entire book as scanned pages: https://turkyunaniliskileri.wordpress.com/

9- Mardheniet Turko – Greke dhe Ballkani. Nje Vleresim Historik i problemeve te sotme (Albanian Center in Istanbul, 1994, 44 p)
This is the Albanian translation of the aforementioned book; it was published by the Albanian Center in Istanbul, in 1994.

The book can be downloaded here:
https://www.academia.edu/49311584/Mardheniet_Turko_Greke_dhe_Ballkani_Nje_Vleresim_Historik_i_problemeve_te_sotme

A book review can be found here:
https://www.academia.edu/34468465/Mardheniet_Turko_Greke_dhe_Ballkani_Nje_Vleresim_Historik_i_problemeve_te_sotme


MARDHENIET
TURKO - GREKE
DHE BALLKANI

Dr. M. Costas MEGALOMMATIS

The entire book as scanned pages: https://mardhenietturkogrekedheballkani.wordpress.com/

IV. Scholarly publications, open lectures, participation in congresses-conferences, courses offered in universities, and various articles

In parallel with the aforementioned, during the period 1991-1998, I published extensively, contributing in diverse academic periodicals, reviews and magazines, participating in congresses and conferences, and offering public lectures and speeches. Turkey and the Turkish Republic of Northern Cyprus were my base for most of the time; during the same period, I gave interviews to newspapers, I started working for universities and foundations, and I encountered presidents, premiers, ministers, ambassadors, and other statesmen. Why all these developments did not impress or affect me personally is described in the next unit.

1- Scholarly publications

Among several other contributions I herewith mention the following:

Eastern Mediterranean at the end of the 13th century BCE and the Sea Peoples {in Greek with French summary, in: JOAS, Athens, (6) 1994, 50 p}

The article can be read here: https://oilaoitisthalassas.wordpress.com/

It can be downloaded here:

https://www.academia.edu/26287366/Η_Ευρύτερη_Περιοχή_της_Ανατολικής_Μεσογείου_κατά_τον_13ο_και_τον_12ο_Αιώνα_και_οι_Λαοί_της_Θάλασσας_κείμενο_και_σημειώσεις_

The article is also available as video:

https://vk.com/video429864789_456239080

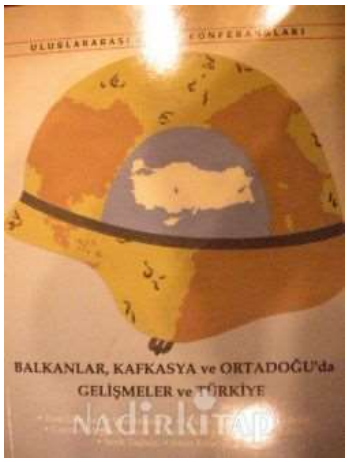
http://www.dailymotion.com/video/x4jv198 and

http://www.dailymotion.com/video/x4jvdgt (in two parts)

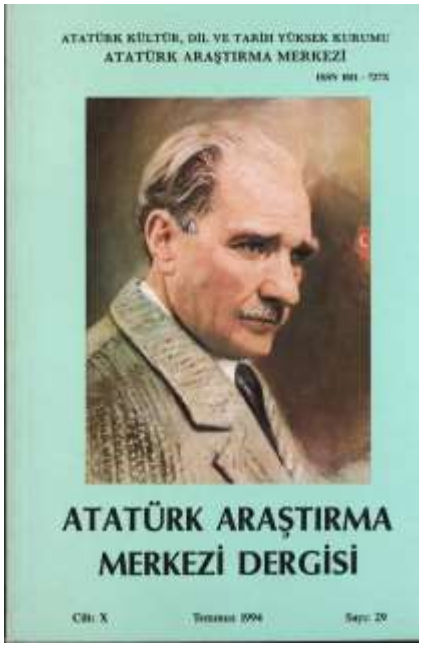
https://www.youtube.com/watch?v=ca9-Ug_WIjY

The political developments in the Balkans, Greek – Balkan relations, and Turkey {(Speech given in the: Onuncu Uluslararası Girne Konfereransı, 15-

16/5/1994) in: Balkanlar, Kafkasya, ve Ortadoğu'da Gelişmeler ve Türkiye, Kıbrıs Araştırmaları Vakfı, EDİTÖR: EROL MANİSALI, Istanbul, 1994, p. 32 – 52**}**
The volume containing the article can be purchased here:
https://www.nadirkitap.com/balkanlar-kafkasya-ve-ortadogu-da-gelismeler-ve-turkiye-editor-erol-manisali-kitap1092277.html
The article was included into the aforementioned book no 7, and therefore translated into Turkish and Albanian (see no 8 and no 9)



Greece between Europe and the Third World {(in French: La Grèce Entre L'Europe Et Le Tiers-Monde), in: Atatürk Araştırma Merkezi Dergisi, X, 29, Temmuz 1994, p. 347 – 356}
The article is available online:
https://megalommatiscomments.wordpress.com/2017/08/31/la-grece-entre-leurope-et-le-tiers-monde/
https://megalommatis.wordpress.com/la-grece-entre-leurope-et-le-tiers-monde
https://www.academia.edu/34424375/La_Grèce_entre_l_Europe_et_le_Tiers_Monde_Prof_Dr_Mohamed_Chams_Ad_dın_MEGALOMMATİS



LA GRECE ENTRE L'EUROPE ET LE TIERS-MONDE

The Canaanites and the Phoenicians in Western Mediterranean and North – Western Africa {(in Greek, with French summary); in: JOAS, Athens, (3) 1991, 24p.}

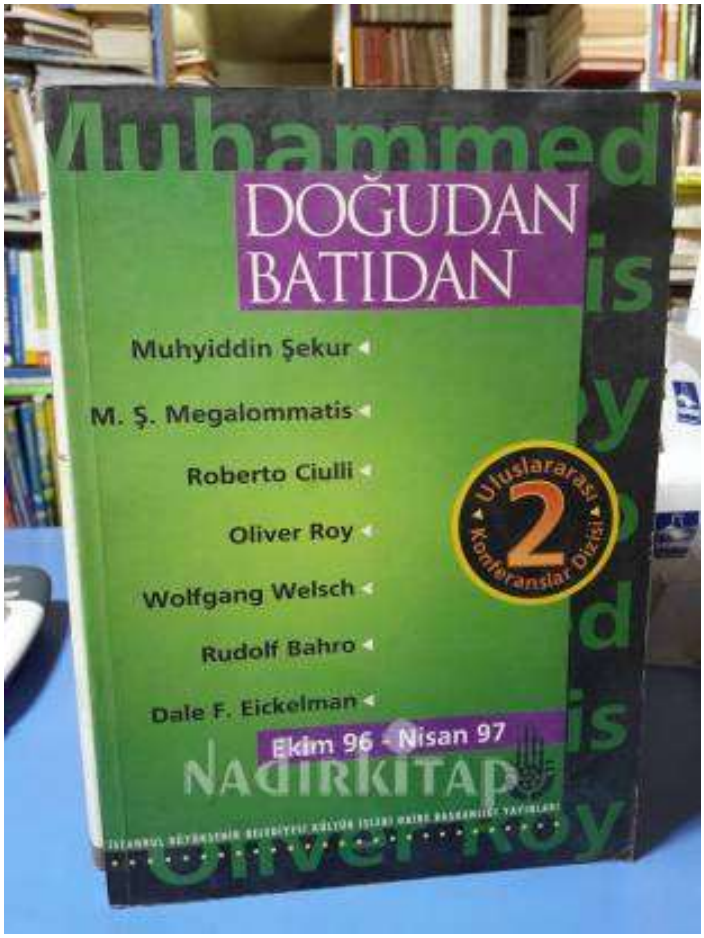
Post WW I Women's Rights in Macedonia (in Turkish: I. Dünya Savaşı'ndan Sonra Makedonya'da Kadın Hakları; speech given in the: Kastamonu'da İlk Kadın Mitingi'nin 75. Yıldönümü Uluslararası Sempozyumu, Yayınevi: Atatürk Araştırma Merkezi, Ankara 2000)
The volume containing my speech can be purchased here:
https://zerobooksonline.com/urun/Kastamonuda-Ilk-Kadin-Mitinginin-75-Yildonumu-Uluslararasi-Sempozyumu-21226

Read online: https://archive.org/details/kastamonudailkka0000kast

Greece is the Enemy of the Minorities {(in Turkish: Yunanlı Profesör Megalommatis: Yunanistan Azınlık Düşmanı) Speech given on the 29th January 1995 in Istanbul at a conference organized by Batı Trakya Türkleri Dayanışma Derneği

(Western Thrace Turks Solidarity Association); published in: Batı Trakya'nın Sesi, Ocak 1995 - Yıl: 8 Sayı: 69}
The article is available online:
https://megalommatis.wordpress.com/yunanli-profesor-megalommatis-yunanistan-azinlik-dusmani/
https://www.academia.edu/43180050/Yunanlı_Profesör_Megalommatis_Yunanistan_Azınlık_Düşmanı

Occident, Orient and Turkey {in Turkish: Batı, Doğu ve Türkiye; speech given on the 2nd November 1996 in: Doğudan-Batıdan Konferanslar Dizisi II, İstanbul Büyükşehir Belediyesi (From East - From West Conference Series II, Istanbul Metropolitan Municipality), Kültür İşleri Daire Başkanlığı Yayını (Publication of the Department of Cultural Affairs), İstanbul 1997}
The volume containing my speech can be purchased:
https://www.simurgkitabevi.com/dogudan-batidan-uluslararasi-konferanslar-dizisi-1-2-1996
https://www.nadirkitap.com/dogudan-batidan-2-uluslararasi-konferanslar-dizisi-ekim-96-nisan-97-kitap14930852.html
https://search.worldcat.org/title/47937592?oclcNum=47937592
https://www.amazon.com/gp/reader/9757580848
A presentation article published in the Turkish Daily News on the 11th November 1996 can be found here:
https://megalommatis.wordpress.com/from-east-from-west-conference-series-opens/



2- Courses offered in universities

In addition to the aforementioned, working for the Doğu Akdeniz Üniversitesi (Eastern Mediterranean University Cyprus) from 1994 to 1996, I gave a number of semestrial courses as per below.

HIST 202. Ancient History of the Middle East (the beginning of the civilization in Sumer and Elam, the early dynasties of Sumer, the Empire of Akkad, its decline and fall)

HIST 202. Ancient History of the Middle East (the Guti and the Neo-Sumerian periods in Mesopotamia)

HIST 202. Ancient History of the Middle East (the Ancient Assyrian and Babylonian times)

HIST 206. World History

HIST 101. History of Mathematics in the Antiquity (Numbers and numeration systems of all the major peoples of Oriental and Classical Antiquity)

HIST 104. Modern History of Cyprus

PHIL 201. History of Religions and Mythology (Ancient Sumerian, Elamite, Assyrian and Babylonian religions and myths: Enuma Elish, Adapa, Gilgamesh, Etana, the Flood, Ishtar's Descent to the Nether World, etc.)

PHIL 201. History of Religions and Mythology (Ancient Egyptian religion: the Heliopolitan, the Hermupolitan, Memphitic, and the Theban religious systems, myths and ideologies, and the Amarna Monotheism // the religious – ideological syncretism of the Egyptian Late Antiquity: Isidism, Osiris, Hathor, Horus, Thot, and Anubis cults, Gnosticisms, Hermeticism, Diffusion of Egyptian cultic – religious – philosophical systems throughout the Roman Empire)

PHIL 201. History of Religions and Mythology (Ancient Hittite religions and myths: Ullikummi, Illuyanka, Telipinus; other Ancient Anatolian religious and mythological systems: Hatti, Luwian, Urartu, Neo-Hittite, Phrygian, Lydian, Carian, Lycian, Cappadocian)

PHIL 202. History of Religions and Mythology (the Evil in Ancient Oriental Religions, Cults, Mythologies and Philosophies)

LIT 101. Ancient Literatures (Analytical study of the Ancient Egyptian Hieroglyphic text Expedition to Punt by Queen Hatshepsut that narrates an Egyptian expedition to the Red Sea and Horn of Africa coasts around 1475 BCE)

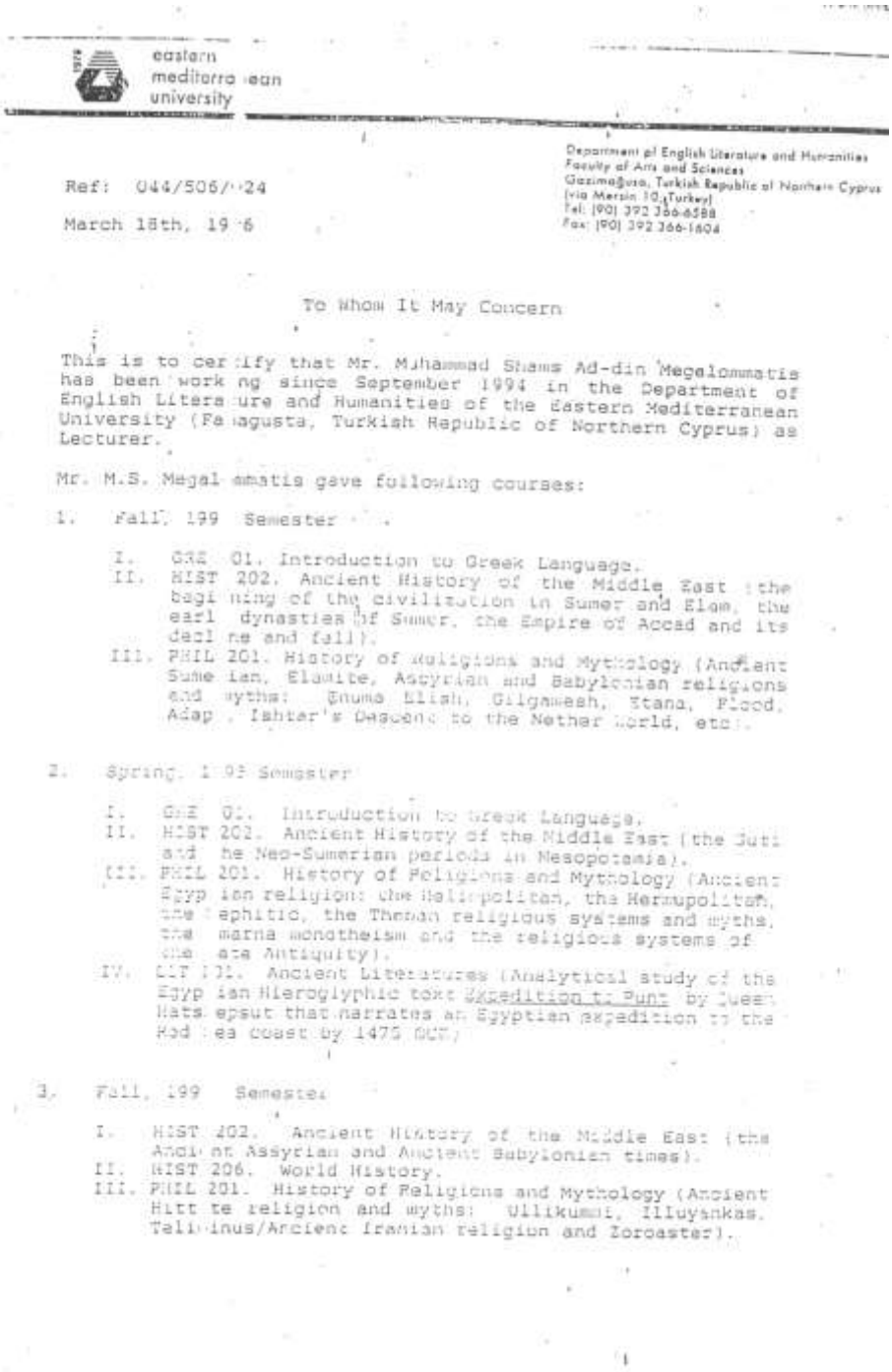
LIT 133. Travel Literature (Analytical study of A. the Egyptian Hieratic text known as the Adventures of Wenamun that narrates an Egyptian priest's trip to Phoenicia / Lebanon by 1075 BCE and B. the Periplus of Hanno, King of the Carthaginians, an Ancient Greek translation of the original Carthaginian – now lost - text that narrates that king's expedition to the Western coast of Africa down to today's Sierra Leone by

450 BCE)

LIT 102. Ancient Literatures (Analytical study of the Periplus of the Red Sea, an Ancient Greek text of the 1st century CE, written by an unknown Egyptian captain and merchant, that narrates details concerning the commerce, the navigation, the geography and the political structures throughout a vast area encompassing the Red Sea, the Persian Gulf, the Indian Ocean and Indochina)

GRE 01. Introduction to Greek language

GRE 01. Introduction to Greek language



eastern mediterranean university

Department of English Literature and Humanities
Faculty of Arts and Sciences
Gazimağusa, Turkish Republic of Northern Cyprus
(via Mersin 10, Turkey)
Tel: (90) 392 366-6588
Fax: (90) 392 366-1604

Ref: 044/506/··24

March 18th, 19··6

To Whom It May Concern

This is to cer··ify that Mr. Muhammad Shams Ad-din Megalommatis has been work··ng since September 1994 in the Department of English Litera··ure and Humanities of the Eastern Mediterranean University (Fa··agusta, Turkish Republic of Northern Cyprus) as Lecturer.

Mr. M.S. Megal··matis gave following courses:

1. Fall 199 Semester ··.

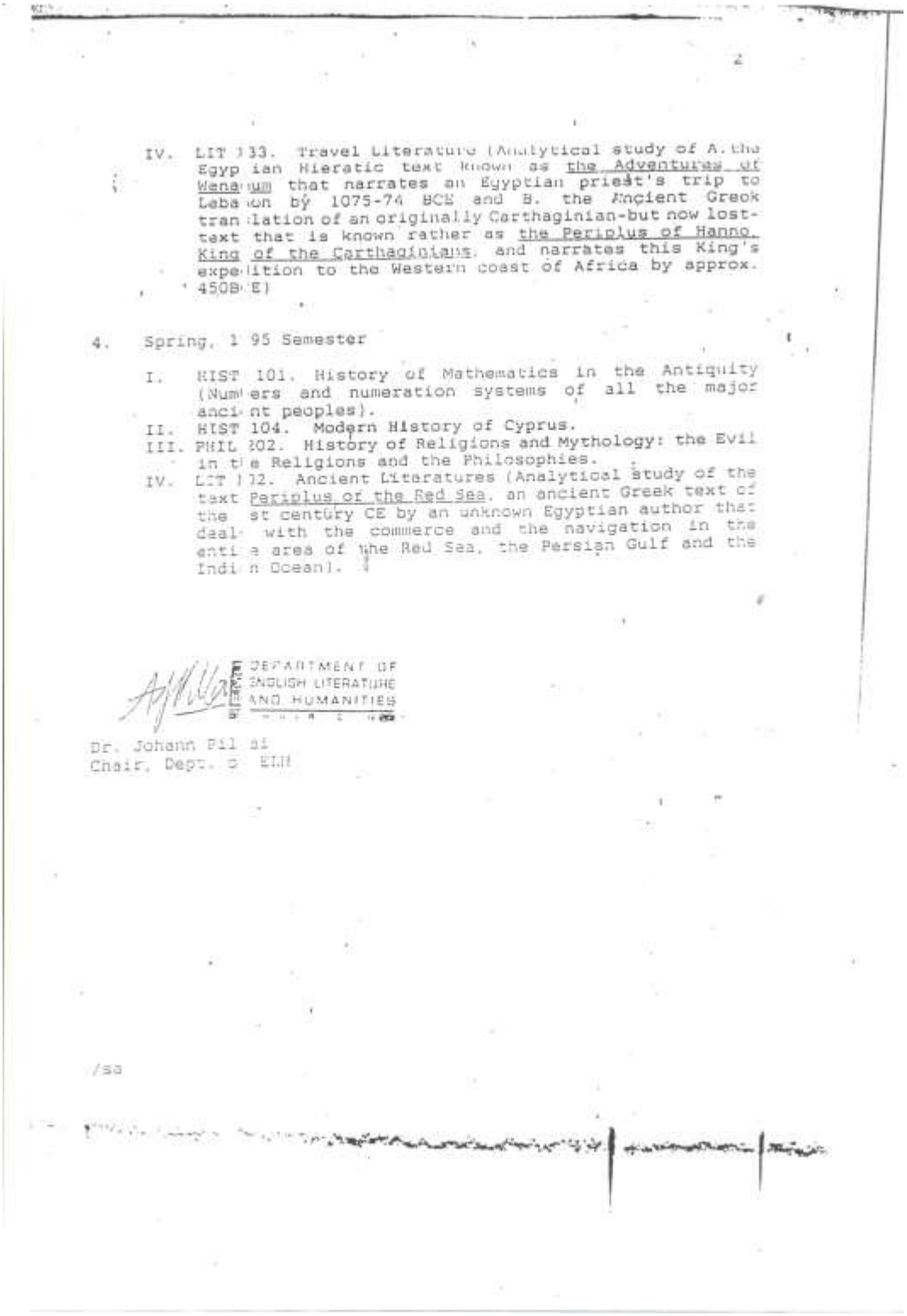
I. GRE 01. Introduction to Greek Language.
II. HIST 202. Ancient History of the Middle East (the begi··ning of the civilization in Sumer and Elam, the earl· dynasties of Sumer, the Empire of Accad and its decl·ne and fall).
III. PHIL 201. History of Religions and Mythology (Ancient Sume··an, Elamite, Assyrian and Babylonian religions and myths: Enuma Elish, Gilgamesh, Etana, Flood, Adap·, Ishtar's Descen·· to the Nether World, etc).

2. Spring, 1 99 Semester

I. GRE 01. Introduction to Greek Language.
II. HIST 202. Ancient History of the Middle East (the Jati·· and ·he Neo-Sumerian periods in Mesopotamia).
III. PHIL 201. History of Religions and Mythology (Ancient Egyp··ian religion: the Heli··politan, the Hermupolitan, the ··ephitic, the Theban religious systems and myths, the ··marna monotheism and the religious systems of the ··ate Antiquity).
IV. LIT 1··1. Ancient Literatures (Analytical study of the Egyp··ian Hieroglyphic text Expedition to Punt by Queen Hats··epsut that narrates an Egyptian expedition to the Red ··ea coast by 1473 BCE).

3. Fall, 199 Semester

I. HIST 202. Ancient History of the Middle East (the Anci··nt Assyrian and Ancient Babylonian times).
II. HIST 206. World History.
III. PHIL 201. History of Religions and Mythology (Ancient Hitt·te religion and myths: Ullikummi, Illuyankas, Telli··inus/Ancient Iranian religion and Zoroaster).



IV. LIT 333. Travel Literature (Analytical study of A. the Egyptian Hieratic text known as the Adventures of Wenamun that narrates an Egyptian priest's trip to Lebanon by 1075-74 BCE and B. the Ancient Greek translation of an originally Carthaginian-but now lost-text that is known rather as the Periplus of Hanno, King of the Carthaginians, and narrates this King's expedition to the Western coast of Africa by approx. 450B.C.E)

4. Spring, 1995 Semester

I. HIST 101. History of Mathematics in the Antiquity (Numbers and numeration systems of all the major ancient peoples).
II. HIST 104. Modern History of Cyprus.
III. PHIL 202. History of Religions and Mythology: the Evil in the Religions and the Philosophies.
IV. LIT 312. Ancient Literatures (Analytical study of the text Periplus of the Red Sea, an ancient Greek text of the 1st century CE by an unknown Egyptian author that deals with the commerce and the navigation in the entire area of the Red Sea, the Persian Gulf and the Indian Ocean).

DEPARTMENT OF ENGLISH LITERATURE AND HUMANITIES

Dr. Johann Pillai
Chair, Dept. of ELH

/sa

3- Various articles

Among numerous articles for the general public that I published in monthly magazines, reviews and newspapers during the period 1991-1998, I consider the following ten titles as quite representative of the last period of publications for me in Greece; they were all written in Greek and printed in the monthly Trito Mati (Third Eye). More recently, they were scanned and made available online; I therefore add the respective links to them.

The Confusion and the Tower of Babel
https://www.academia.edu/49088280/Η_Σύγχυση_και_ο_Πύργος_της_Βαβέλ_The_Confusion_and_the_Tower_of_Babel_

Monotheism and Idolatrous Polytheism
https://www.academia.edu/49091778/Μονοθεϊσμός_and_Εικονολατρικός_Πολυθεϊσμός_Monotheism_and_Iconolatrous_Polytheism

The Flood and the Malediction of Nations
https://www.academia.edu/49091084/Ο_Κατακλυσμός_και_η_Κατάρα_των_Εθνών_The_Flood_and_the_Malediction_of_Nations

The Temple of Isis at Philae
https://www.academia.edu/43010340/Ο_Ναός_της_Ίσιδας_στις_Φίλες_της_Αιγύπτου_The_Temple_of_Isis_at_Philae_Храм_Исиды_в_Филе

The Temple of Horus at Edfu
https://www.academia.edu/49143283/Ο_Ναός_του_Ώρου_στο_Εντφού_Αποκάλυψη_του_Αρχετυπικού_Αιγυπτιακού_Μεσσία

Ο ΝΑΟΣ ΤΟΥ ΩΡΟΥ ΣΤΟ ΕΝΤΦΟΥ

αποκάλυψη του αρχετυπικού αιγυπτιακού Μεσσία !

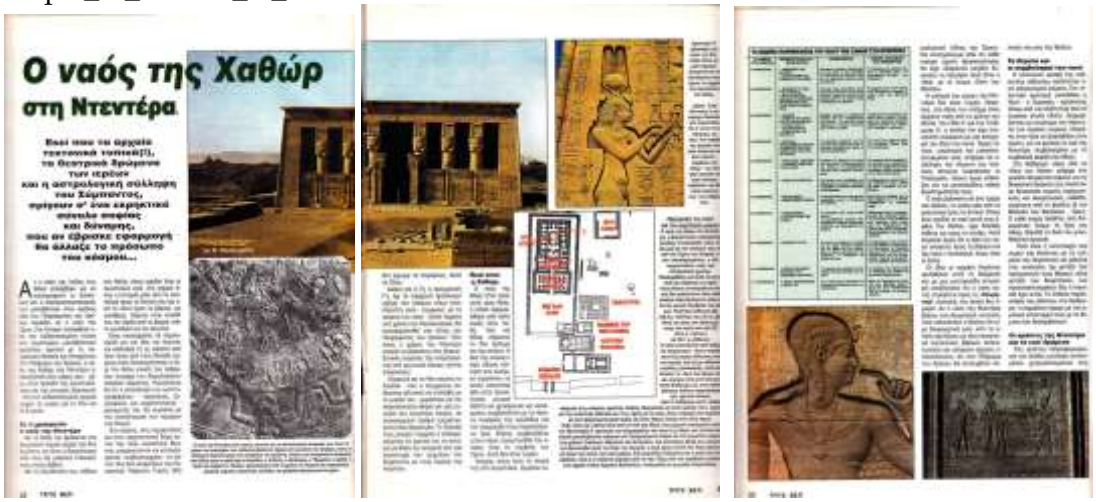
Λίγοι γνωρίζουν ότι οι ιουδαϊκές, χριστιανικές και ακαμικές θεωρίες για τον Μεσσία έχουν και αιγυπτιακή προέλευση. Οι Αιγύπτιοι όμως, όχι απλώς ανέμενον την έλευση του Ώρου-Μεσσία, αλλά και είχαν καταγράψει όλες τις λεπτομέρειές της σ'ένα ναό/βιβλίο - αντίστοιχο της «Αποκάλυψης» του Ιωάννη - που διατηρήθηκε ανέπαφος μέχρι σήμερα! Η «ανάγνωση» του ναού αυτού στην εποχή μας αποκτά ιδιαίτερη σημασία, αφού η κατανόηση των συμβολισμών και των κειμένων του - σύμφωνα μ'αυτά τα ίδια - σημαίνει και ... Είσοδο στο Πλήρωμα του Χρόνου

Ένα παγκοσμίως μοναδικό ναόβιβλίο αιγυπτιακών – βιβλίο

Ο Ιδιακτης Μεσσιας

ΦΑΡΜΑΚΕΙΟ

The Temple of Hathor at Denderah
https://www.academia.edu/49222339/Ο_Ναός_της_Χαθώρ_στην_Ντεντέρα_The_Temple_of_Hathor_at_Denderah


Ο ναός της Χαθώρ στη Ντεντέρα

Εκεί που τα αρχαία τοπωνύμια (!), το θεατρικό δρώμενο των ιερέων και η αστρολογική σύλληψη του Σώμπεντος, συγκεραν σ' ένα εφιαλτικά σουπιέ σκηνικό και δύναμης, που αν εβρισκε εφαρμογή θα άλλαζε το πρόσωπο του κόσμου...

The Formation of Christianity (in two parts)
https://www.academia.edu/49282705/Οι_Χριστιανισμοί_Το_Άγνωστο_Παρασκήνιο_της_Δημιουργίας_της_Νέας_Θρησκείας_1
and
https://www.academia.edu/49285956/Οι_Χριστιανισμοί_Το_Άγνωστο_Παρασκήνιο_της_Δημιουργίας_της_Νέας_Θρησκείας_2

The Ancient Egyptian Temple-Book at Kom Ombo
https://www.academia.edu/49201637/Ο_Αρχαίος_Αιγυπτιακός_Ναός_Βιβλίο_στους_Όμβους_The_Ancient_Egyptian_Temple_Book_at_Omboi_Kom_Ombo_

The Dark Years of Jesus' Life and his Travels in Persia, India and Kashmir
https://www.academia.edu/49291062/Τα_Σκοτεινά_Χρόνια_της_Ζωής_του_Ιησού_τα_Ταξίδια_του_σε_Περσία_Ινδία_και_Κασμίρ_

From Judaea to Kashmir
https://www.academia.edu/49293803/Από_την_Ιουδαία_στο_Κασμίρ_From_Judaea_to_Kashmir

V. Academic explorations, conceptualization of the World History, and adhesion to Islam (at the age of 36, in 1992)

The period 1991-1994 proved to be the culmination of my earlier studies, researches and explorations, and the transformative moment, which enabled me to pursue my personal path, while continuing my investigation of the human advance -or rather trajectory- throughout History, identifying genuine expressions of humanity that are being progressively lost, and comprehending the nature of human life beyond the destructive delimitations caused and/or imposed by conventional academic schemes, professional biases, and numerous dilemmas of conformist, relativist, rationalist, materialist or even consumerist nature.

This made it clear to me first and to others second that my career of scholar, my activities of author, and my endeavors of explorer were all appended -at least for me- to the progress I would make in grasping the originality of human soul as attested in numerous texts written, deciphered, published, translated, academically discussed, and scientifically commented, but ultimately not understood.

1- The Western scholarship in disarray

It was then that I realized for the first time the fact that most of the specialists did not truly read, let alone appreciate, the genuine meaning of the ancient historical sources because, beyond the first, technical level of approach, they did not assess the terms, conditions and connotations involved in the words used, but merely projected their own ideas and concepts onto the ancient texts, assuming that the ancient nations "were humans like us". Coming from their part, that was assuming a lot; the failure of the 20th c. Western scholarship could be easily described as it follows: ***they read what they wanted to read and not what the original author intended to mean***. If this occurs only once or twice, this is surely a minor problem; but if this attitude does indeed characterize our approach to all the ancient texts, then we simply fabricate an enormous delusion the first victims of which cannot be other than us.

Since the beginning of my postgraduate studies, for most of the cases and with few exceptions, the 20th c. Western Orientalist scholarship has been, to my eyes, less perspicacious, less inventive, and less groundbreaking than that of the 19th c. great pioneers. In other words, what the 19th c. explorers managed to achieve in very remote locations, often under very harsh conditions of movement, the timid and trepid professors of the 20th c. failed to repeat in the serenity of their offices and libraries; the former attained the limits of the Earth, but the latter did not have the courage to reach the boundaries of Human Genius. Few scholars would accept this approach of mine today, because the corrections, improvements, and adjustments made by the latter are considered as indispensable part, if not the real backbone, of today's scientific disciplines.

For me, this undeniable fact is indeed of minor importance; progressively, the academic life turned out to lamentably become a fully useless and absolutely incomprehensible bureaucracy of Knowledge, a dogmatic body of -detached from real life- 'connoisseurs', and an otherwise worthless hierarchy of doctrinally austere carcasses for whom only the elaborate books of the specialized libraries really matter precisely because the outside world is alive but they are dead. That's why what was for many long millennia considered as the 'next level' or as the 'superior stage' that humans can attain, after acquiring and possessing the necessary knowledge, is now a never used, quasi-obsolete word: Wisdom.

2- Ethnography: indispensable for History, Literature, History of Religions and Mythologies

So, I decided to advance the type of research that I had already undertaken ever since I arrived in the Orient in 1984, namely to make of the human factor a solid and indispensable parameter of my investigations. A villager in the hills of Tur Abdin, a farmer not far from where the Great Zab joins the Tigris, and a shepherd in a valley of the Zagros Mountains are certainly closer to both, Gilgamesh and Enkidu, than the best Assyriologist of the Western universities may ever manage to be. But, of course, it takes time to remove the diverse veils thrown on the human soul during all the later historical periods and the compact crust deposited by modernity, until you access the antiquity and the originality of the cultural-spiritual heritage of a rural person.

What the simple and uneducated rural people are able to empower a historian to fathom is beyond the capacities of most of the modern scholars to understand. This is called 'historical continuity', and quite unfortunately, the entire academic discipline

of History lies at its antipodes. The ignorant modern historians deplorably divide History into periods and sub-periods; but the simple, yet wise, rustic men preserve the unity of time in his heart and mind.

Eski Sumatar, SE Turkey: you cannot study History in libraries, museums, research institutes, universities or even alone in caves and archaeological sites; monuments do not speak, people do. They did not study their past, but their traditions, folk, culture, character, mindset, attitude, and world view preserve genuine elements of a remote past that decipherers, linguists and philologists cannot properly discern, effectively take into account, and decently reconstitute. It is not however enough that you go to the local people, spend time to familiarize with them, and study their daily life in all of its dimensions; they also have to be almost totally untouched by modernity, free of technology, and unspoiled by consumerism and materialism. What I was able to find in faraway villages and hamlets of many lands in Asia and Africa, back in the 1980s may have already been corrupted in the 2020s.

This, true and inalienable, historical continuity has nothing in common with idiotic and destructive modern dogmas composed by criminal elites in order to fool the average people and utilize the masses for their own, lawless and evil, interests. That's why anything that originates from the mind, within the modern Western world, is inevitably venomous and destructive, whereas the heart and its functions have been rendered invalid, inactive, and obsolete.

The delusional and entirely fake world of the Western world and its appendices constitute spiritually an exemplary instance of the Non-Being far from the heart, the nature, the Being, and the Becoming. Idiotically believing that, by 'thinking' they exist, Western scientists reached the level of delusional disorder, thus reducing themselves to merely hypothetical conclusions and gravely sinful dogmas, which render them effectively nonexistent; their physical disappearance is going to be the consequence of only few movements (this is what they call 'time').

3- There are no religions today; they have been substituted by ideologies.

Entirely faithless, thinking that they are Christians (and therefore believers), today's nominal Christians generate endless forms of Anti-Christianity that they, as fully consummate Manichaeans, perceive as merely an 'antithesis' leading to a 'synthesis', whereas they are the deliberate consequence of their endless acts of disbelief, which they shamelessly praise.

Spiritually defective Muslims, overwhelmingly impacted by the colonial conditions of this situation, take ideology for religion, silly theological doctrines as spiritually effective practices, and cult as an ostensibly shameful act of automatons. They subsequently turn out to be hypocritical fraudsters, damned in the eternal fire, as their prayers, before reaching Allah, are rejected by angels and thrown on their heads.

Failing to perpetually re-examine tradition and occasionally identify deviations, most of today's Jews evoke a past, which is not theirs anymore, be it Biblical Hebrew or Judeo-Rabbinical (Talmudic), and a heritage that cannot coexist with the modern Western ideologies that they may/might embrace. The heartless ritual next to the Western Wall is a deeply anti-Biblical idolatry and an anti-Talmudic attitude apparently caused because of the irreversible loss of all major Qabbalah keys.

The aforementioned evidences made a person like me, born Christian Orthodox, distanced from official Christianity, turned to irreligious, and then associated with Bar Mitzvah ceremony, finally accept Islam in late 1992. My spiritual, religious, academic, intellectual and identitarian quest was an indivisible and multifaceted process that lasted several years, as it had started in 1986.

The religion of the Jacobite (Miaphysite/Monophysite) Christian Syriac Arameans (Suryani), the Yazidis, and the Kurmanji or Turkish Muslims, whom I met, spoke and befriended with in Diyarbakir (left) and Savur (near Midyat, right), was mainly a disintegrated element of their culture and tradition. This was the consequence of the collapse of the Oriental culture and civilization during the Ottoman times; the laic state of Kemal Ataturk helped them preserve their identity. However, the calamitous introduction of the corrupt notion and practice politics in post-Ataturk Turkey and the rise of the uneducated and idiotic Islamist liars, fraudsters and gangsters of the AKP party ended up with the plain destruction of the traditional community in SE Turkey: a large part of the population turned to modernism, materialism, atheism and consumerism, others adopted an absurd secessionist bogus-Kurdish nationalism and the most worthless elements made of Islam a caricature of ideology, thus fully ridiculing and losing their religion and heritage.

4- Historical continuity of Monotheism as the natural and honest perception of the Divine

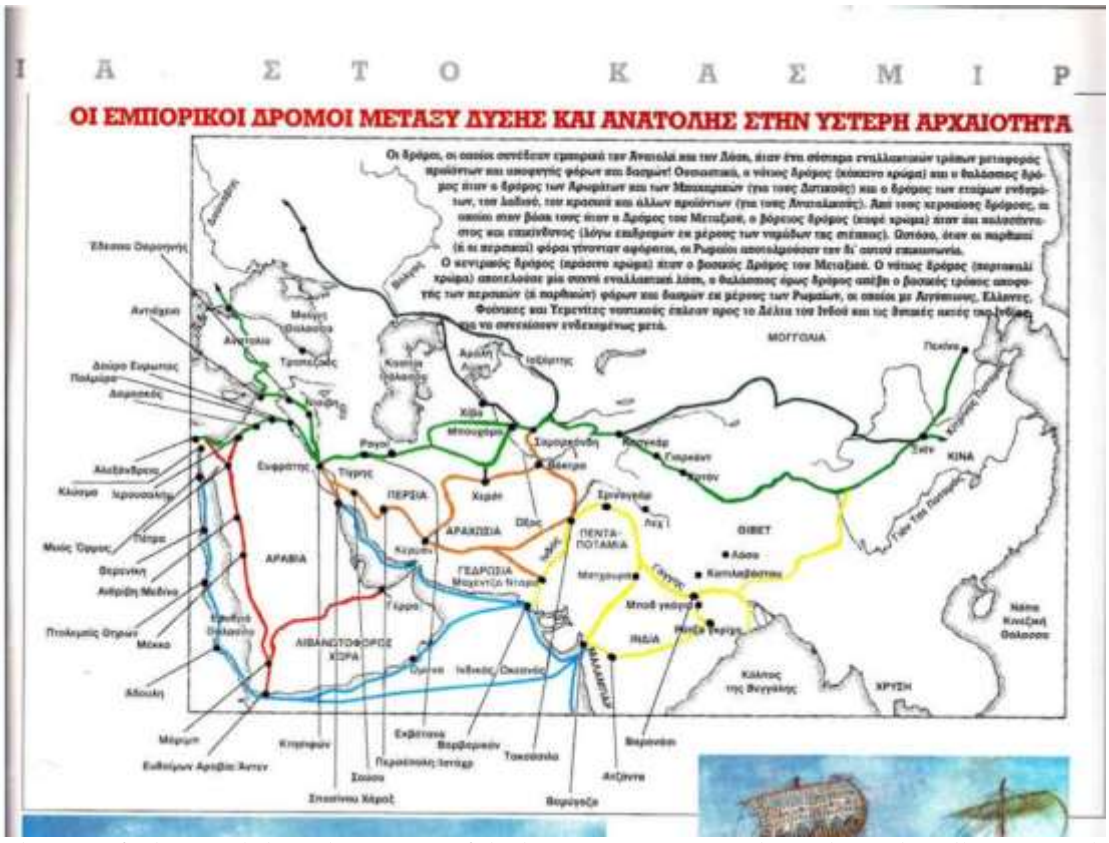
Theoretically, it was the consolidation of my perception of prophet Muhammad's preaching as repetition of the sermon delivered by prophet Jonah to the Men of Nineveh, as reiteration of the monotheistic faith of Akhenaten, and as reinstatement of the early Sumerian monotheism that marks the beginning of Human Faith.

In reality, it had much to do with the conceptualization of two, radically opposed to one another, forms of perception of the Divine: one, natural and honest, which ended up with monotheistic narratives, and another, abnormal and dishonest, which plunged the targeted believers with endless stories of polytheistic semiotics that destroyed the original perception and turned the divinely created Man into an

abhorrent beast. These two perceptions of the Divine were later contextualized in World History as concretized priesthoods, but this is of secondary importance.

Many Muslim friends, having heard in detail the story of my adhesion to Islam, constantly tell me that I accepted this religion through extensive studies, researches, and deep investigations of numerous historical Islamic texts, not via conversation (with an imam, preacher or layman), seminar attendance, ideological enthusiasm or simply routine daily practice. That is true; I was not affected by preconceived ideas, false biases, grave misinterpretations, historical forgeries, and enormous distortions caused over the past two centuries due to theological-political needs.

Certainly, I did not consider the 'official' representatives of this religion as truly original, but it was very clear to me that the same situation characterized all the so-called religions of our time. To limit the discussion within the circumference of Islam, offering an example, I would say that Al Biruni or Ibn Hazm represent Islam authoritatively, not the mufti of Mecca, Medina, Jerusalem or Al Azhar.



The rise of Islam and the culmination of the human interaction throughout the silk, spice and frankincense trade routes across lands, deserts and seas should not be considered as two distinct phenomena but one. In a way, Islam as preached by prophet Muhammad was the supreme byproduct of the commercial, cultural and spiritual exchanges between East and West or North and South; and because of the diffusion of Islam, the mankind came up with a universal science, exploration and definition of the spiritual and the material worlds.

5- Islam as the riparian lands of the perception of the Divine

When I accepted Islam, I truly knew its correct place in World History far better than most of the other Muslims (be they a professor, a theologian, a mufti or an ayatollah), precisely because although Islam starts with Adam (which is a true, common belief

among Muslims), no Muslim has ever tried to establish the still missing link between Modern Orientalism and Islamic historiography.

But this is an inevitable task, since we don't live anymore in the 1st or the 10th century of the Islamic era, but in a period in which abundant pre-Islamic, pre-Christian, and pre-Biblical sources have been excavated, deciphered, translated and made available thus entirely changing the environment in which we find ourselves. No one can disassociate cuneiform and hieroglyphic textual evidence from the Quran; it is impermissible and evil to study them separately. Enuma Elish is as important as the Quran as holy revelation.

In this regard, without identifying the Muslims and the hypocrites (or if you prefer, the monotheists and the polytheists) in Early Sumer, not a single Muslim of our time can grasp the slightest idea of what diachronic Islam truly is, and even worse, not one Muslim scholar can possibly refute the fallacious historiography of the Western Orientalists - which is a prerequisite for the refutation of the entire Western anti-Islamic literature, and of the Catholic-Protestant misrepresentation of Islam.

All the same, my quest was mainly personal, i.e. identitarian, as I already said. That's why I never experienced the enthusiasm (or fanaticism) of the ideological newcomer; faith is strictly personal-spiritual. It has nothing to do with worthless mental and intellectual processes or silly thoughts about mending the world. Accepting a religion means correcting yourself – only!

Forget the 'others', the 'society', the 'material world', and every worthless material concern! I never wrote an article under the stupid title "Why I accepted Islam". This strictly personal affair does not concern any other person in the world than myself; divulging details on this topic, one simply becomes a hypocrite and an evil puppet of forces that you cannot even fathom. To describe how this personal development affected a scholar's explorations and authorship is quite meaningful if not necessary (after the years pass and one has a perspective on it); but the reasons and the motives of a person's spiritual choice are not matters of public interest.

6- There is no religion without culture

In any case, one person must be very superficial and totally disconnected from any spiritual process, if he narrates stories and news according to which the day after his 'conversion' in another religion was entirely different from the previous. These are the people who accept another faith for purely psychological reasons, being foolish enough to believe that, by merely performing different rituals, one can correct the problem of his faithlessness and his inability to establish full synergy between the soul, the character, and the body. This type of nonsensical 'confessions' demonstrate that the person in question remains attached to the very low, verbal level of religious belief, which is exactly what makes me specify that today's so-called religions are merely ideologies void of spirituality.

It goes without saying that, in most of the cases, a religion is an emanation that comes out of a context, namely a culture; it subsequently transforms the context, producing a new one. But there is never a new religion without a previous and an ensuing culture, except for the case of early civilizations, notably Sumer, Elam, and Egypt, where the early faith and spirituality of the humans created the first cultures.

Then, without a deep knowledge, understanding and perception of the ensuing culture, no one can truly know and accurately believe in the religion that instituted the new, sequential culture. Taking into consideration the fact that everything in human affairs has a beginning, a duration, and an end, we easily realize that the disintegration of a civilization and the decay of a culture bring about the fall and the desuetude of a religion.

In fact, today, Judaism, Christianity and Islam do not exist as religions, i.e. as fully functional, active and creative, organizational systems; this is an undeniable reality, which if you don't accept, you live in the sphere of the unreal and the delusional. This does not mean that you cannot accept any of them (and many other religions), but you have to be conscious of the truth that religion is your personal affair.

The worthless, defunct and putrefied systems that naïve and ignorant people still today call 'religions' are merely defunct entities that have been substituted by theological-ideological systems, which have been colonially invented and only 'recently' (over the past 200-250 years) projected onto various nations in order to facilitate the purpose of the Modern Western world to systematically promote faithlessness.

Harran (Urfa, Urhoy-Edessa of Osrhoene), Eski Sumatar, Anti-Taurus valleys near Malatya

Taşucu (near Mersin); sailing to the Turkish Republic of Northern Cyprus; Lefkoşa-Nicosia

7- The remote locations where true religions can be found today

For this reason, the last remnants of true, culturally experienced religion, the few remaining shreds of socially lived and respected religion, and the very last centers of practicing historical faiths in exactly the same manner as historical believers did before 7 or 10 centuries can only be attested in remote locations that are clean of modern technology, free of the useless thoughts and the sick ideas produced by the otherwise corrupt Western mindset, and void of all the dehumanizing –isms that the Western contamination cannot stop generating.

Proceeding in this manner, one can certainly understand why I was able to dissociate the truly faithful people in the mountainous villages of Iran from the sinful, perverse,

and ideologically fanatic, pseudo-Muslims in Tehran. Several years before becoming Muslim, I already knew very well that
a- the Jews of Shiraz were truer than those of Jerusalem;
b- the Aramaeans of Urmia and the Armenians of Jolfa-Isfahan were more genuine Christians than those of Western Europe and North America; and
c- the Muslims of Takab, Salmas, Kaleybar, Hasanlu, Sahneh and Dezful were far more authentic in their faith (Islam) than those of Tehran, Karachi, Cairo, Istanbul, etc.

But it took me years to reach North Sudan, an extraordinary and marvelous land where I first arrived only in 1992; there I really sensed that the people of Abri, Delqo, Kerma and Dongola were the best Muslims I had encountered. That is why in this region I concluded the following: since I already believed that there is no other god except God and Muhammad ibn Abdullah was a prophet, I was in fact already a Muslim.

8- Technology, modernity and politics kill religion

Furthermore, my personal conviction was corroborated by the superior manner of daily life that prevailed among them and which I was able to discern. If you wish me to enumerate the most distinct constituent elements of their daily life, which indeed persuaded me as regards their originality, I will only mention a few external traits; so, there will be no chance for personal subjectivity to be detected in my response. Here they are:
a- there were no electricity and no electrical appliances at all;
b- people slept at 8:30 pm and woke up at 3:30 am;
c- they shared with you all they had, from a room in their home to a bread loaf in their plate, because you were to them a brother or simply a human being – not a coreligionist viewed through sectarian lenses and viciously 'preferred' to others;
d- their religion, cult and practice had nothing to do with orders, musts or social conventions, being a joyful expression of faith totally unrelated to mindsets and thoughts;
e- their faith was reflected in their discourse and conversation in which there was no place for 'states', 'governments', 'politics', 'administrations', 'bureaucracies' and other useless 'hierarchies' of material order;
f- their behavior was characterized by
- total absence of sectarianism, hatred of the other, and activism, and
- a permanent, strong propensity to spontaneity;
and (to add a case of personal experience)
g- when I described to them the then newly invented technology of computer-generated simulation, which is called 'virtual reality', they did not believe me at all, thinking that I wanted only to impress them and considering my narrative as a pure lie and its contents as a hypothetical, illusory, yet disastrous deviation of the entire mankind.

9- Islam before Islam, and the need for an Oriental-Islamic Orientalism

So, the only statement, which would accurately describe the spiritual, cultural, religious, intellectual, and academic context of my adhesion to Islam, is to be found in the following three paragraphs:

In a world with no religion, but with governments set up by criminal gangsters and fraudsters, who -working as silly puppets for their evil masters- present their useless ideology as 'religion' and drive all Muslims to extinction, I decided to openly and officially become a Muslim, after I identified prophet Muhammad's preaching as identical with all previous sermons and declarations of monotheism.

I then gave myself the tasks to discover all points of falsehood diffused by the West over the past 5-6 centuries, comprehend the subsequently concealed and hitherto totally unknown World History, and identify the originality of Man, as described in numerous pre-Christian and pre-Islamic treatises, which are best understood in the light of a great number of Islamic texts.

This intention definitely impacted my authorship because in many cases, if properly studied and comprehended, numerous historical Islamic texts, treatises and opuses effectively illuminate Ancient Assyrian-Babylonian, Egyptian, Iranian and other texts written two millennia before prophet Muhammad. Respectively, the earlier epics, sacred texts, myths, and other narratives help us indeed understand better several posterior sources, be they Biblical Hebrew, Christian, Islamic or other.

No! Today, you cannot 'learn' the vast, complex, multifaceted, and uniquely valuable cultural-spiritual-intellectual-scientific-artistic phenomenon of Islam by means of only the Quran and the Hadith. Those, who villainously reduce Islam to just a holy book and a collection of oral traditions, are either ignorant, uneducated, silly and pathetic pseudo-Muslims or the worst enemies of Islam, who happen exactly to be the vicious promoters of the Islamic terrorist version of History of Islam, which is a filthy forgery.

Spirituality, Wisdom and Knowledge (as explored in Naqsh-e Rustam, the imperial Achaemenid tombs near Persepolis) never mix with money (as found in Abu Dhabi).

Understanding the basics of Islam due only to the Quran and the Hadith was still a possible method only before the disintegration of the Islamic civilization and the decay of the Muslim cultures, which brought about the fall and the desuetude of Islam as religion. The meaning of words, the connotation of terms, and the principles of faith are by now entirely altered within the new context in which Muslims find themselves today. This truly unprecedented event makes of the so-called believers only nominally Muslim, but the reality of their political clowns' ruthlessness, their presidents' brainlessness, their states' and governments' uselessness, and their bogus-religious leaders' faithlessness is evident to all.

That is why the only potential betterment is personal, and this is the sole struggle in which a Muslim today can engage. No guns, no arms, no attacks! It is not the task of a true believer to mend the world; an evil world can only be a short-lived experience and a test for a faithful person, but it is only up to God to terminate it.

VI. The encounter with university colleagues and students, and the conclusions drawn about the academic life in the 1990s and its total uselessness

My academic employment would affect my authorship in many dimensions; the simplest step in this regard would be the progressive elaboration of manuals and concise textbooks about the courses and the seminars that I conducted. By turning my notes and the printouts distributed in class into manuals, I could easily generate the next 5-7 books; my students would be so happy. However, this was not a priority for me, because when I find myself in a new environment, I first explore it as best as I can. I therefore willingly edited at no cost the English and the French texts of several colleagues in view of forthcoming publications, instead of merely composing my own books.

Because it was the first time for me to be an academic staff member of a university, I had plenty of extra topics to study; my colleagues, my students, and their social milieus were those to start with. Due to the fact that I was a quite unconventional academic at 38, many had the vivid interest to meet and examine me from closely. As it is described below, my attitude, behavior and curriculum were quite divergent from that of most of my colleagues, and this added to the curiosity, which was created in this regard.

My studies in Western Europe and my explorations in parts of the Orient (usually but very erroneously called 'Middle East'), my Greek citizenship and my staunch pro-Turkish Kemalist stance, my Christian Orthodox background and my adhesion to Islam, my field of specialization (Ancient Mesopotamia, Canaan, Anatolia, Egypt, Cush and Iran) and my extensive readings in Islamic wisdom, spirituality, art and mysticism, my personal attire, which was purely Western, and my long narratives about Islamic heritage, almost every constituent element of my personality appeared as contrasting with another, markedly different component; I therefore appeared to most of the people around me as quite intriguing. After all, I was the sole Greek to recognize, live, work, and teach in the Turkish Republic of Northern Cyprus.

1- Socializing (daily meetings) with students originating from different countries

All this looked very good to others, but at the end, I garnered only ambivalent impressions. Breaking all norms and contravening all social conventions, I soon turned the salon of my apartment into a meeting point for my students and their friends. From the sunset to around midnight, every day many students passed by to greet, discuss, ask questions, exchange ideas with others, meet classmates, comment, encounter new persons, eat, drink, and above all -and thanks to my guidance of the discussions-, learn about the past, the archaeological sites, and the monuments of the lands and the countries of other fellow students.

These daily meetings were quite instructive for me too! I was at the same time a professor and a student or if you prefer an instructor and learner. As a matter of fact, and despite my great effort to conceal it, it was a very painful experience for me to realize that

- my Azeri students did not know and had never heard about Mardin, Tur Abdin, Urfa/Urhoy-Edessa of Osrhoene, Nemrut Dagh (Mountain), and many other Turkish sites of foremost importance;
- my Egyptian students had no idea that in Sudan there are more pyramids, albeit smaller, steeper and chronologically later, than in Egypt;
- my Sudanese students, who had crossed Egypt several times, never visited Ancient Egyptian temples, Christian monasteries, and Islamic mosques there, and were never told about them;
- my Palestinian students were totally unaware of their ancestors, namely the Peleset (known as Pelasgians in the South Balkans and as Philistines in Southern Canaan), a major component of the Sea Peoples, who attacked the Hittite Empire, Ugarit and the other coastal Canaanite kingdoms, Amurru (Syria), and Egypt where -only after three successive battles- Ramesses III managed to defeat and disperse them in the beginning of the 12th c. BCE;
- my Jordanian Palestinian students never explored Rekem / Petra, the capital of the Aramaean Nabataean kingdom, and failed to hear that there were antiquities in Jerash / Gerasa;
- my Lebanese students only vaguely sensed their Phoenician identity and never learned about Sanchuniathon (Sakun Yatan), the great mystic, spiritual master, scholar, and author whose authoritative opuses were exalted by so many pre-Christian and Christian historians, philosophers, and writers;

During a trip to Istanbul where I participated in a conference (1995)

- my Turkish students did not have a clue about the Nestorians, the Monophysites, the Manichaeans, the Christian Icon-fighters, the Paulicians, and several other crucial elements of Anatolian heritage that determined the historical evolution for many centuries;
- my Pakistani students were very proud to hear me extensively describing to all the others the archaeological site details of Takshasila (Taxila) and the importance of the Gandharan Art (during the last centuries of the 1st millennium BCE and the first centuries of the 1st millennium CE), but they had never visited the famous site;
- my Afghani students were very enthusiastic to listen to me speaking to other students and highlighting the historical importance of Khyber Pass, which is also a

most fascinating landscape, but they could not narrate anything about the great significance of Bactra/Balkh in either pre-Islamic or Islamic times;
- my Albanian students could hardly make a sentence about Gjergj Kastrioti Skënderbeu (mainly known as Skanderbeg in Western European languages), an outstanding historical figure and a legendary hero for all Albanians; and
- my Turkish Cypriot students, who had to care very much about the Semitic / Canaanite-Phoenician (so, definitely not Greek) origin and identity of their island, heard from me for the first time that the earliest name of Cyprus was Alashiya, and that the first indigenous ruler -known by an entirely Semitic name- was none other than Queen Hatiba, who was mentioned in the Ancient Egyptian text of Wenamun. (Cyprus: https://publikationen.uni-tuebingen.de/xmlui/bitstream/handle/10900/150012/Zwickel_457.pdf?sequence=1&isAllowed=y)

As it can be surmised, the down-to-earth reality that I experienced was not pleasant but grievous; I had studied the history of many ancient nations, their religions and literatures, and I had explored several great civilizations which flourished in the proximity of one another. But all of sudden, I discovered that the 'recently' imposed (but historically irrelevant and meaningless) colonial borders had deeply separated the people, who inhabited all these lands, from their neighbors, disconnecting them quasi-totally from many parts, phases, and moments of their irrevocably common and undeniably illustrious historical heritage.

For several millennia of pre-Christian, pre-Islamic, and Islamic times, the History of today's Pakistan cannot be dissociated from that of Iran, Afghanistan, Tajikistan, Uzbekistan, Turkmenistan, Iraq, Azerbaijan, Georgia, Armenia, Persian Gulf states, Turkey, Syria-Palestine, and the Arabian Peninsula. But 'now', all these students of mine, i.e. the undeniable heirs of the world's greatest civilizations and unsurpassed human genius, did not know anything about the split segments of this vast region which was home to all of them, being irrevocably identified as the undeniable Center of the World.

One of the main buildings of the Eastern Mediterranean University in G azimağusa (Famagusta), Turkish Republic of Northern Cyprus; EMU was a major center of fruitful academic, educational, intellectual and cultural encounters and exchanges, i. e. something that neither Greece nor the Greek administration of South Cyprus proved to be able to deliver.

It was an extremely embarrassing conclusion that I had to draw; most of my students thought that their common denominator was Islam but apparently this name (which, as I already said, is that of a modern political ideology substituted to the historical religion without the believers even understanding the change) was a prime divisor.

More they spoke about issues pertaining to Islam today, more they were divided across sectarian and sub-sectarian lines; this was the truth.

This situation was ostensibly too bad, but it only corroborated my conclusion, namely that today there are no religions anymore but theological-political ideologies, which damage all those who accept them, thinking that they are religions. The fact that my Muslim students could not even imagine that their common historical heritage was the only force able to unite them and that what they used to call 'their religion' (but was indeed 'their ideology') disunited them only added to my frustration.

All the same, this development was overall positive after all, because it helped me comprehend the true, invisible reality of today's world, which remained totally unknown to the idiotic students of Islamic studies and to the scores of useless and catastrophic sheikhs, imams, ayatollahs, muftis, not to mention the fully burlesque statesmen of the so-called Muslim countries, i.e. the likes of Saddam Hussein, the Saudi monkeys, the Gulf countries' humanoid emirs, Muammar Gaddafi, Mubarak, Ali Abdullah Saleh, and many others down to today.

2- Socializing with Turkish and Turkish Cypriot colleagues

My encounter with my colleagues was similarly, quite frustrating and extremely useful (as a harsh landing in the reality). Due to the diverse ethnic origin and the citizenship of my colleagues, I have to tackle this issue in different parts, speaking separately about a) Turkish and Turkish Cypriot colleagues, b) those originating from the countries of the former USSR, and c) Western European and Anglo-Saxon (US, UK) coworkers.

My Turkish and Turkish Cypriot colleagues were Kemalists in their utmost majority; every objective observer would admit this reality. However, this would be only a superficial record of the situation. Next to Kemalism (Kemalizm or Kamâlizm), in Modern Turkish, there is another term, namely Atatürkçülük (Ataturk-ism); the two nouns, 'Kemalist' and ' Atatürkçü', alternate. However, it is not at all a matter of terminology, but of connotation and semantics.
https://en.wiktionary.org/wiki/Atatürkçülük
https://en.wiktionary.org/wiki/Atatürkçü

My Kemalist colleagues had a totally fossilized perception of the thoughts, the actions, the reactions, and the practices of Mustafa Kemal Pasha Ataturk; if possible, they would be happy to break Ataturk's genius down to pieces, turn them to brief prescriptions -or recipes, if you prefer-, and obediently implement them to the end of their lives. All the same, this docile attitude to life, depriving the individual from any initiative, is at the very antipodes of Kemal Ataturk's dynamic perception of life as an ongoing, interminable challenge. In other words, they wanted to live their lives quite calmly and without concerns, bothers, and confrontations, whereas the founder of Turkey spent his entire life, seeking after challenges.

So, Ataturk's thought was taught to students as a motionless system of doctrinal instructions, which would be an anathema for him, because the essence of his system of thinking was proactive, flexible, and perpetually adaptable to any new situation that would eventually arise. It was easy to understand that, by incessantly and

excessively lauding Kemal Ataturk, a group of people ruled in his name only to govern Turkey in visibly different manner from his. At times, their governmental practice was not just different from but opposite to Ataturk's deeds and concepts.

During my tenure at EMU, I was lucky to have as colleague the illustrious Turkish academic of Turkmen Iraqi origin Prof. Dr. Emel Doğramacı.

The well-known example of the omnipresent busts and the ubiquitous portraits of Kemal Ataturk in Turkey and the Turkish Republic of Northern Cyprus is merely an indication: they were totally absent during his life. But while the great man was alive, there was only one party in Turkey; there was no politics at all. The governance was collective, popular, and participatory. Religion, as an ideology, was thrown to the dustbin of History. Why? In fact, it had to be re-invented; not as such, but the path to it, namely our perception of the true connotations of the words used within a different context.

But to me, the worst problem was neither the posthumous omnipresence of a head of state by means of publicly erected statues, busts and frames nor the perverse and catastrophic differentiation in the system of governance and the administration of the country, but the grave pedagogical, educational, academic and intellectual confusion generated around Ataturk's legacy.

Instead of learning the fundamental principles defended by the founder of Turkey throughout his life and being trained as to how to proactively implement them in the new context in which people found themselves in the 1970s, the 1980s and the 1990s, the students were compacted with a fossilized and sterilized version of Kemalism. This totally prevented them from accessing the true genius of Kemal Ataturk and from identifying the basic principles of his world conceptualization which fully consolidate a secular state and make all the ideologies, theologies and pseudo-religions totally useless and unnecessary.

So, I was met with total disappointment as regards my Turkish and Turkish Cypriot colleagues, who were naïve enough to imagine that, since Kemal Ataturk adopted scrupulously selected elements (not all of them) of the Western system of governance in the 1920s, it was 'normal' for them to accept in the 1990s every worthless, debased and calamitous detail of the, meanwhile degraded, Western states without any effort of critical thinking.

This situation did not bode well with the future of Turkey, because even one centimeter far from the values and the virtues of the founder of the Turkish state, the country is predestined to doom and disappear. Only idiots and pathetic lackeys of the colonial states of France, England and America thought that they could 'Islamize' Turkey. By so doing, they would only bring a total destruction on their stupid heads and on those of all the cretinous Turks who voted them.

3- Socializing with colleagues originating from the countries of the former USSR

My encounter with colleagues originating from the countries of the former USSR was also disenchanting. Someone must have plunged them into a series of calamitous myths, wrong evaluations, and nonsensical dreams, thus totally destroying their mindsets and personalities. Without any reason, any argument, and any proof, those very skillful and highly qualified scholars, although very strong in their respective academic fields, used to accept a number of otherwise incomprehensible aberrations and unsubstantiated assumptions, such as the following:
- the Soviet Union was an entirely useless and bad socioeconomic system;
- the Western capitalist system is good, if not the only suitable for human societies;
- the modern Western technological civilization is superior to all previous ones;
- Turkey's real value is the fact that it constitutes a part of the Western world;
- 'Freedom' (as per the modern Western connotation of the word) is above all;
- in the USSR, the absence of 'Freedom' made the economic collapse inevitable;
- there is absolutely nothing wrong with, no problem and no injustice in, the West;
- only money and financial success determine a person's life accomplishments;
- their earlier lives had to be concealed and forgotten (despite their academic career); and
- their real lives started after they left their country, which had split from the USSR.

I could herewith add many dozens of similar statements, self-deprecatory comments, false conclusions, and wrong evaluations that I heard from colleagues originating from the countries of the former USSR, but I guess the aforementioned samples are quite enough for anyone to understand. It was very clear to me, although I was not a communist, that an unprecedented, and until then unidentified by me, mechanism had functioned so intensely, so rapidly, so perversely, and so catastrophically that all these colleagues in few years had been contaminated and intoxicated by a great number of sly biases, derogatory propaganda, and pernicious falsehood.

As it was a pity for people, let alone fully accredited scholars, to persistently attempt to delete their past, land of origin, heritage, and identity, I repeatedly resisted all these comments. However, after a certain point, I decided to abstain from the effort, because the responses and the reactions that I received from those colleagues were truly repetitive and identical to one another, as if they were not humans but mere automatons. In fact, the Soviet Union was indeed a very advantageous and beneficial

state, in spite of several drawbacks, unpractical circumstances, ineffectual practices, and absurd decisions; the main mistake of the Soviet leadership was their dedication to ideology and not to life and nature. Even when nature proved their ideology wrong, they persisted in implementing their indisputably accepted ideological prescriptions.

The disillusionment was again in this case very distressful, because it made me realize that many disastrous situations would prevail worldwide because of an advanced level of propaganda techniques able to spread misinformation, confusion, and total disorder worldwide. If scholars were affected to that extent, simple people would be certainly misled far worse.

On this occasion, the 'hard landing' was better perceived in the light of various discussions that I had with several Turkish colleagues about the consequences of the intentions hidden behind the very controversial article published in 1993 (in Foreign Affairs) by the famous fraudster, the bogus historian Prof. Samuel Huntington, about the so-called Clash of Civilizations. At this point, I note that his book 'The Clash of Civilizations and the Remaking of World Order' appeared only in 1996. But already the intensely propagated article was highly noteworthy - as critically dangerous for the entire mankind. To several experienced scholars it was then clear that this threat was real. What was it about?

With my two best friends, the late Prof. Erol Manisalı, Turkey's leading economist, and Prof. Halit Refiğ, the illustrious film director, I had many extensive discussions on the far reaching repercussions of Prof. Samuel Huntington's distorted worldview, perverse fraud, and heinous perfidy.

By duly utilizing the silly Muslim theologians, the ignorant pseudo-academics of the so-called Islamic universities, the uneducated elites of Muslim countries, the parasitic and pathetic Muslim businessmen, and the ruling clowns of worthless pseudo-states, i.e. the likes of Saudi Arabia, Pakistan, Egypt, Iraq, Libya, etc.,
and
by fabricating -thanks to their secret services- several groups of expendable terrorists and brainless jihadists, idiotic enough to
- first, believe that the shameful and dreadful Ottoman caliphate that was irrevocably abolished in 1924 will be resurrected from the dead, and
- second, fight personally for this entirely anti-Islamic madness, ….
…… the leading Western colonial countries intended to replace the, bygone yet real, bipolar structure of the world affairs with a totally fake one.

So, instead of the 'Communism vs. Capitalism' scheme, a tragi-comical final act 'Western World vs. Islam' would be staged in order to exterminate, as per the new stratagem, all the Muslim countries and their populations.

The threat was real indeed, and I immediately felt the need to extensively ruminate on the topic. My approach to this vast and most troublesome issue has been recorded in numerous publications and more recent online articles of mine; however, it was basically formed back at those days.

4- Socializing with Western European and Anglo-Saxon (US, UK) coworkers

My encounter with this group of colleagues was indeed an eye-opening experience. Among those I contacted and met more often, there were German, French, English, Sri Lankan, and American colleagues. My discussions with them covered diverse subjects from History to Politics to Religion, fully confirming my pertinent decision (taken already in the middle 1980s) never to study, work or live in America or other Anglo-Saxon countries. Gradually, I was feeling that I needed to take distance from the West, even from countries that marked my formation, such as France, Germany and Italy.

Thanks to our frequent conversations, my good French-Turkish colleague made me realize that the mind, the mindset, and the mentality of the socialists, and in general of all the people who belonged in the Left, were progressively and irreparably being fossilized. It was a most unfortunate development. My German colleague was well cultured and very knowledgeable; quite unfortunately, she thought that a travel to Senegal is identical to few days of vacations in Split or Dubrovnik, which is very wrong, and that's why she caught malaria in the West African coast and died too early. This was a clear indication for me that the tradition of the great and famous German explorers, like Alexander von Humboldt, was being lost for today's misled Teutons.

An otherwise friendly Sri-Lankan - American colleague proved to be the best proof I needed at the time to corroborate my conclusion that the average everyday life in America greatly damages one foreign newcomer's own national identity, cultural integrity, moral individuality, and personal idiosyncrasy. Cultural assimilation can of course happen to psychologically, religiously, and intellectually weak people in Paris, London, and elsewhere; but apparently, in the US, the process is facilitated due to the total absence of past, the prevailing indifference and disregard for it, and the unbearable carelessness or foolishness, which is subtly but dictatorially imposed as social condition of life in order to render all the people harmless for the criminal gangsters who rule that country.

Every contact with my Anglo-Saxon colleagues constituted a matter of discomfort and that's why I tried to avoid them; the English looked reticent, secretive and quite unsociable, as if someone had told them to beware of me. To be honest, they behaved as if someone had notified them that I intended to stab them in the back. It was very pathetic and ludicrous, but this was not the main reason for which they looked so repugnant. Their conventional behavior, their attitude of being always content with the status quo, their conformist docility, and their persistence in the acceptance of all

convenient lies that would not turn the situation upside down were for me incessant revelations of their servility, pusillanimity, and hypocrisy.

The Americans were different in the sense that they were quite worse; of course, I don't generalize. There were and there are many Americans far better than those leftist, arrogant, ignorant, and confident instructors who were truly boastful in their absurd description of the world affairs. I was often invited to the homes of various colleagues where really animated conversations took place. I am truly thankful to my destiny for having -in a mystical way- arranged for me to be present in a party in the Department Head's home! It was there that an unprecedented and really fascinating ideological-political polarization, or debate if you prefer, occurred, lasting for at least 2-3 hours.

An instructor, who was evidently a member of the US Democratic Party, and I were the two adversaries; however, the opposition was not at all personal, but academic, political, ideological and cultural: a total clash of values and a conflict on many fronts. The juxtaposition of arguments drew all the attendants from continent to continent, from era to era, from civilization to civilization, and from ruler to ruler. All the same, the real benefit for me was something totally unexpected: from retort to counterargument and from riposte to rebuttal, my interlocutor presented to me (in 1994) -without even willing to do so but pulled by the dynamics of the interpolation- all the plans, the schemes, and the projects that the American radical Left revealed in the daylight over the next 30 years down to today. As one can guess, the frustrated guy used cynically ritualized and absurdly sacralized words such as 'freedom', 'rights', 'justice', etc. for an incredible number of times, also deploying the bulk of the politically correct (and intellectually sick) vocabulary.

When I was living in the Turkish Republic of Northern Cyprus and working at the Eastern Mediterranean University, President Rauf Denktaş (1924-2012) was reelected on the 22nd April 1995.

I could expand enormously on that great party, which ended up being a most frenetic debate, but I would digress. However, the impact of the event on my authorship was enormous, because it made me understand how far the madness of the -then new- ruling world class could reach. I realized that it would take decades for the ominous contamination to subside; this evildoing was one of the political tools created by the Jesuit-Zionist alliance, which was then heralded by the former

President George H. W. Bush and the Israeli statesman Ariel Sharon, who -quite notably- was the Israeli prime minister on the 11th September 2001.

Certainly, the ugliest aspect of my conversational partner's mood was his 'surety' about the irreversibility of the Western world's victory over the Soviet Union, but of course his bad luck was my good knowledge of World History, because my recollection of similar incidents and events proved easily to all that on many occasions people thought that a victory was final, but the victorious kingdom simply disappeared just 40 years after it was mistakenly believed to be everlasting and omnipotent. That's why in many circumstances, back in the 2000s and the 2010s, I proceeded retrospectively and recalled the instructive meeting, which repeatedly weighed in my decision-making and influenced the way I was seeing events and developments.

VII. The choice made between scholarly truth and academic employment

Without the previously described academic experience, my activity as an author would have certainly taken a totally different form; but when you don't want to waste your time with the colleagues and you realize that the students have nothing in common with you in terms of life values, interests and expectations, you certainly don't stay further in that boring and obnoxious environment of commercialized knowledge, academic programs aligned with workforce needs, and studies leading to employment.

When you manage to understand very clearly that the so-called universities and the other associated establishments, foundations, institutes and centers merely adjust Knowledge to business needs, thus making its most important parts practically inaccessible to young students and potential explorers, you just leave the place. Due to my aforementioned encounter with academic life, I was fast disillusioned and, in quite young age, I concluded that academic research, scientific exploration, and scholarly truth are totally independent from, and unrelated to, employment.

In other words, you can surely undertake a research and publish the results without being employed by a university, research center, museum, library or any other similar institution; even more so, if you disagree with the low norms, the silly prescriptions, the bureaucratic standards, the pathetic ideologization of numerous subjects, the vicious tyranny of the 'politically correct' paranoia, the hypocritical outlook, the pretentious yet unproductive academic staff members, the uselessness of their scarce contributions, their sophisticated nothingness, and their professional falsehood, which has been institutionalized as conventional wisdom. Apparently, terms like deadpan and deadwood have not been in use without reason.

There are several more reasons for which I realized at the time that in today's so degraded universities, employment is tantamount to embarrassment. First, if you insist on being a productive academic, coming up with new books, articles, speeches in conferences, and open lectures, certainly your colleagues, being unproductive if not counterproductive, will envy you and react negatively; then their endless and silly gossip will cause a real war against you.

Second, if you are a publicly active and well-known scholar, publishing articles in highly esteemed magazines, giving interviews to the country's leading newspapers, and appearing quite often in the top news outlets, the shy and inferior co-workers, who are not known to almost anyone, will hate you and attempt to discredit and defame you, thus opening another war front against you.

Third, if most of the students respect and love you, visit you in your apartment, being eager to further learn from you and to interact with their classmates, every maladroit, inept, and unsociable person, who happens to fatally work for the same institution as you do, will certainly pour out an enormous quantity of venom against you. You definitely don't deserve this worthlessness!

Perhaps what disturbed me most, during my academic life, was the total absence of pioneering efforts or, if you prefer, the absence of positively-minded explorers, who would take the scientific research to the next stage, advancing not in remote lands like the adventurous Orientalists of the 19th c. but in several hitherto unexplored fields of semantics and semiotics.

Contrarily to my -mainly 70 or 80 years old- professors, academics of younger generation acted pathetically as if already too much had been discovered and as if there was supposedly a mystical need to conceal (instead of further exploring and interpreting) a sizeable part of the vast documentation that had been gathered lest contradictions and modifications cause the collapse of the edifice of modern science. So, these evil-minded people hated the truth and they would be ferocious enemies with whom I did not share anything. I would never accept to be in a place that they contaminated with their systematic and unconditional rejection of the truth.

Working as Deputy Managing Editor of the monthly CLEO (Cairo) in 2002, I was responsible for everything from A to Z as regards the circulation of the prestigious magazine, involving interviews with leading statesmen, artists, and the crème de la crème of the Egyptian capital; I was reporting to Muhammad Shafiq Gabr, owner of the ARTOC Group to which the periodical belonged (pretty much like the sisterly publication PHARAOHS, which can be seen in the picture, standing on the shelf behind my seat); but neither Mr. M. Shafiq Gabr (member of the US and Egypt's Presidents' Council and personal friend of the then President M. Hosni Mubarak) nor my subordinates knew or had an idea about my past, my positions, my publications, my explorations, and my quests, which I also pursued while working for CLEO.

Interviews with Ms. Sahar el Sallab, Managing Director of CIB, Egypt's major private bank, and with Ms. Fatma Lotfi, Vice Chairperson of the Bank of Alexandria; article contributed by Ms. Mona Makram Ebeid, professor of political science at the AUC (American University in Cairo), trustee of Egypt's International Economic Forum, and (then) former member of the Egyptian parliament (Wafd Party); in the company of Mansour Bahrami, a world-famous Iranian-French professional tennis player whose participation in a special tennis event (held on Saturday, 28th September 2002, in the Katameya Heights and organized by the Credit Suisse Egypt) was featured in CLEO (picture taken outside Al Rifa'i Mosque in Cairo, where lies the burial place of the late Shah of Iran).

Consequently, between the scholarly truth and the academic employment, I had to choose and I finally opted for the former. I would be free and totally unrestrained in my quest for the truth, being employed by diverse companies in different countries and paid by employers who would never know my true identity, past and activities.

VIII. The determination to popularize academically known but publicly concealed knowledge

- Which would then be the first task of an academic, who does not work anymore for a university or a similar institution?

The response to this question is very easy indeed to answer:

- To make widely known what was intentionally kept unknown or partly concealed!

I must however admit that this statement may be effortless for a knowledgeable scholar to make but strenuous to assess, at least in the entirety of its meaning. In fact, the dissociation of the Knowledge from the average people of a society caused always any type of disaster from weakness to wickedness, ultimately leading the country (or the countries) where this happened to decay, disintegration and disappearance.

Knowledge was initially shared by every single human, because the perception of the world(s) was the same and common to all. Later, the mythical description of the perception of the two universes, spiritual and material, enabled all the people to share exactly the same reality in different levels or manners of comprehension. Subsequently, the destructive force of the polytheistic priesthoods led people to darkness, ignorance, and total dependence on otherwise unnecessary clerics. The ensuing mistrust among the differently guided segments of the society led the ancient world to decomposition. Distinct societies reacted in the most divergent manner, as several empires and kingdoms made of a theological dogma the sole foundation of their integrity whereas other monarchies and realms introduced time-

honored legends and mythical perceptions of World History into their traditional religion that had been preached or purified by a prophet, like Zoroaster.

In Islamic times, the mythical conceptualization and the theological interpretation of sacred texts coexisted (Ferdowsi's Shahnameh was described as the 'Second Quran'), while explorers, scientists, connoisseurs and erudite scholars widely propagated their discoveries, expertise, knowledge, and wisdom. When -in the late Medieval Western Europe- scholasticism, rationalism, and nominalism removed from the Western societies the foundations of the traditional historical sciences, the path to Wisdom was banned, and the dissemination of Knowledge became unnecessary, Spirituality and Faith were targeted with extinction, and an absurd, fallacious science was tyrannically imposed as quasi-religious dogma, which was quite normal due to the exclusively theological, Benedictine-Jesuit, origin of this counterfeit science.

While the Western Europeans expanded colonially and diffused the Western European inhumanity, anomaly and darkness worldwide, several attempts to diffuse Knowledge were undertaken within the Western world in order to help people
a) learn (at least some of) the true realities of the material world,
b) resist (albeit partly) the theological fallacy of the modern societies, and
c) emancipate from the Jesuit delusion, which threatens mankind with extinction.

The French Enlightenment and the scholars of the Encyclopédie (18th c.), the laic or secular state in France (19th c.), the rise of Lenin's Soviet Union, Kemal Ataturk's Turkey, and Mao's China (20th c.) constitute examples of establishments which intentionally promoted practices that facilitated the popularization of scientific discoveries. All the same, in most of these cases, the effort hinged strongly on ideological convictions; this limited the scope of the endeavor or program.

As a matter of fact, back in the middle of the 1990s, it was quite clear to me that the world circumstances were so different that any post-Soviet, academic-intellectual-educational form of Knowledge popularization would have to be entirely distinct. So, I concluded that what I had in mind would never be described as Neo-Sovietism or post-Sovietism, because in popularizing Knowledge there were many aspects either unknown to Soviet academics or incompatible with their ideological rigidity.

It took me years to identify paths or dimensions that the effort would have to take, even more so because it would have to be undertaken for all audiences. Otherwise, by limiting Knowledge popularization among Western publics, one would become quasi-automatically a colonial gangster.

IX. Diverse online activities: participation in fora and publication of articles in portals

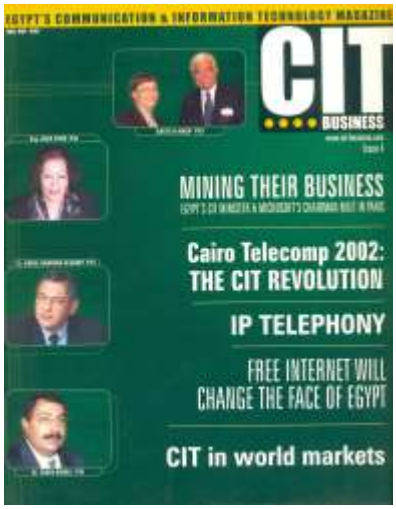
It was therefore only normal for me to need the space of some years until I decide how to detach myself from the existing, complex system of publications, which was an inherent element of the unrepresentative and totalitarian regime of governance and, therefore, it was intentionally incepted in a way to permanently block every eventual attempt to refute parts of it or its entirety, either the attempt was directed against the very beginning of the system or targeted a later or only a recent stage of it. If the present statement of mine seems to be bizarre to some, I have to persist; due

to the structure of the system itself, every reaction was always effectively diverted, scrupulously channeled, fully absorbed, and ultimately put under control.

I subsequently crossed a period with many drafts, many notes, and more efforts for reconsideration; in fact, I re-examined the totality of my academically acquired knowledge and its structure. That's why I did not publish any text in the year 1999 and 2000, and only relatively few texts in the years 2001, 2002, 2003 and 2004. In the meantime, a new possibility appeared worldwide; it brought in a fresh dimension of endeavor-, activity- and effort-deployment that could bring significant modification to personal and professional life across the Earth: the internet.

Not all the people realized soon how it would change human life. When the World Wide Web was launched, few insiders knew the intentions behind it; and there were even fewer, extremely powerful people, who did not accept it at all, and wanted (and still want) to put a definite end to it (or, to be truly accurate, to the present form of technology utilization). As a matter of fact, there had already been (since the 1980s) another form of internet in few leading countries, such as France (Minitel); all the same, the early concept behind this technology revolved around the facilitation of the governmental activities and did not involve the extension of communication (email, etc.) possibility to all the people across the Earth. More importantly, the use was fully restricted within the administration; only through specific points, the various citizens as users would connect with the government. At this point, I have to underscore that the invention of a new technology is always a totally different issue from its utilization, let alone commercialization.

Working for CIT Business, I came to know, meet, discuss with, and interview all the major decision makers of Egypt's Telecom and IT sector, without anyone of them having a clue about my academic past and the academic, intellectual and spiritual quests that I was undertaking and adoring at the time.



Selected pages from various fascicles of the specialized review CIT Business

During my career as ICT journalist in Egypt, I met many times and had interviews with Dr. Ahmed Nazif, first Minister of Telecommunications and then Prime Minister; but after 2011, he was incarcerated for years and he had to wait until 2016 in order to be acquitted, …

… whereas I did not face any problem; this is the wisdom of seeing things from far and taking distances however close you may happen to be to the events.

In the years 2001, 2002 and 2003, I continued publishing articles in newspapers, reviews, and magazines, mostly in Egypt and Yemen; in 2003, I expanded my activities in an another field of authorship, namely technical writing and editing, as I started working in the Marketing Dept. of Egyptian companies in the wider Telecom, Cabling, and Interconnect sector. Although I had an email account as early as 2001, it is only in 2002 that I discovered the first interesting sites and several fora that were launched then. Of course, for the countries and the regions, which were parts of my academic specialization and axes of my interest, the related fora were mostly due to the effort of few expatriates, who were far closer to the commercialization of the World Wide Web than their fellow countrymen back in Yemen, Egypt, Somalia, Sudan, Eritrea and Abyssinia (Fake Ethiopia) where Internet penetration was absolutely minimal at the time.

With the South Sinai governor and colleagues in Sharm el Sheikh

Technical writing delivered to companies of the IT, Telecom and Networking sectors-samples

I was quite early in understanding some of the various possibilities offered by the new technology and its diverse and multiple applications, although I never felt any particular consideration for it; that's why my first thought (as early as 2002) was how to use the Internet in order to make more widely known worldwide my printed books, which were less widespread in only few countries. It was then very clear to me that the new forces, which controlled (as it is now known) the world from 1989

until 2024, intended to implement a very different model of society. I therefore used the suitable nickname 'Horapollo', opened an account in Bookcrossing, and briefly featured my books there. Today, 23 years later, my first online appearance is still available: https://www.bookcrossing.com/mybookshelf/Horapollo/

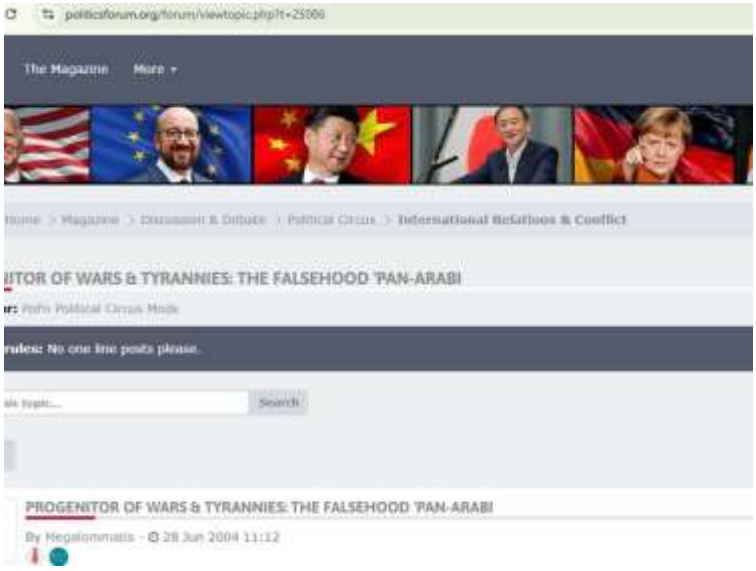
As I was quite unfamiliar with Internet norms, I ended up with 4 different spellings of my names as an author, which automatically generated four separate author pages! Here you have them:
https://www.bookcrossing.com/author/105318/
https://www.bookcrossing.com/author/145516/
https://www.bookcrossing.com/author/453542/
https://www.bookcrossing.com/author/411806/

In any case, one can find more updated book reviews, as regards both, the therein included books and the more recently published titles, here:
https://independent.academia.edu/ShamsaddinMegalommatis/Book%20Reviews

With colleagues of different companies on various occasions and with friends

Dinner while replying to pending emails at the Fish Market Restaurant, Alexandria

Writing in fora became soon a real passion for me, because it put me in contact with many people from countries the history, the languages, the cultures and the religions of which I had studied and from lands that I had visited and often lived in. There I discovered that, although all these persons loved their lands and were well versed in their respective cultures, they had indeed a very flawed, inadequate, and distorted knowledge of their History, and even worse, a most diminished understanding of the colossal impact that their ancient civilizations exercised on other nations, later cultures, and in general, World History.



It was as if an invisible hand had removed from the manuals of History in their high schools significant pieces of info, critical data, and crucial conclusions drawn by various Western scholars specialized in the past of those nations. What could be easily found in Western libraries about the past of their countries was unknown to them. Initially, I found it quite bizarre. Yet, I knew already quite well that, among the students of these Orientalist professors, there were several persons originating from the land(s) that their instructors had studied. My first feelings were perplexed; when you study, learn and explore the past of a country, you normally expect the native inhabitants to know at least the landmarks of their past.

As I started communicating regularly with many earlier unknown persons from different countries, backgrounds and walks of life, I identified -soon afterwards- another problem or if you prefer lacuna in their knowledge of the past; they had no idea about the past of neighboring lands and peoples with whom they had cultural affinities and common past. My discussions, emails, and exchange of messages with numerous online friends from Asia and Africa made me soon realize the extent of historical distortion sold by European colonial academics to indigenous populations and the disastrous dissociation of formerly colonized nations from one another. The heirs of people, who knew each other very well before 8 or 9 centuries, did not have a clue about the 'other' in the beginning of the 21st c. Modern times were therefore an era of darkness.

It was then that I concluded that the worst aspects of colonialism were not observed in the military, political and economic sectors, but at the academic, educational, intellectual, scientific, and cultural levels. There was therefore much work for me to do in shedding light on these issues and in making available to people from Asia and Africa numerous historical truths that had been malignantly kept hidden from them. I would also have to enrich the knowledge and widen the horizons of my audience, by showing to them that their painful colonial experience was not different from other monstrous colonial deeds perpetrated against other nations.

These fora were also fields of ferocious clashes among participants, who happened to be either supporters of the two ruling nations of Abyssinia (namely Fake Ethiopia) or representatives of the numerous subjugated and oppressed nations of Africa's most anachronistic, obsolete, tyrannical, and racist state of Africa. In a World Wide Web that was mainly accessed through Internet cafés, the confrontations and the insults, the attacks and the denigration efforts, the denunciations and the refutations were incessant among the Oromos, the Ogadenis, the Sidamas and the Afars (representing the bulk of the monstrous, colonial, and dictatorial state's persecuted nations) from one side and from the other side, the Tigray and the Amhara, the ruling tribes of non-African origin, which originate from Ancient Yemen.

As I stated the plain historical truth, rejected historical falsifications undertaken by the criminal bogus-Ethiopian regime of Meles Zenawi (and his colonial supporters from England, France and America), and denounced the colonial practices of the criminal Abyssinian state, I became immediately the direct target of all the Amhara and Tigray forum participants. It was a bizarre moment for the Internet indeed. No one knew Wikipedia, Wikisource, or Internet Archive; there was no YouTube, and most of the blogs were political. The quasi-totality of the world's academics had not yet decided to transfer the bulk of their work and activities online, and if someone used a search engine to find mentions of ancient harbors in the Red Sea, he would certainly find references to my comments at the very top of the search page. Some of my comments or answers back at those days were the size of a real article, but that early stage of my internet contributions and interpolations went lost.

When I opened an account in the portal Buzzle (2004), my first articles were earlier texts that had first been published in Somali, Yemeni, Ethiopian, Sudanese, Iraqi, Iranian, and Egyptian fora; they were partly edited or rewritten and in some of their parts significantly extended. I also republished the aforementioned book reviews from Bookcrossing. In 2006, I opened an account in far more influential portal, the American Chronicle; my friends and interlocutors from the fora followed me there. Few months later (in early 2007), I was invited to also post in AfroArticles, which I did; it then became a practice for me to publish the same title in all three portals.

As far as my productivity is concerned, I published
11 articles in 2004,
84 articles in 2005,
38 articles in 2006,
289 articles in 2007,

553 articles in 2008,
304 articles in 2009,
465 articles in 2010,
39 articles in 2011,
11 articles in 2012, and
9 articles in 2013 (so a total of more than 1800 articles until end 2013)

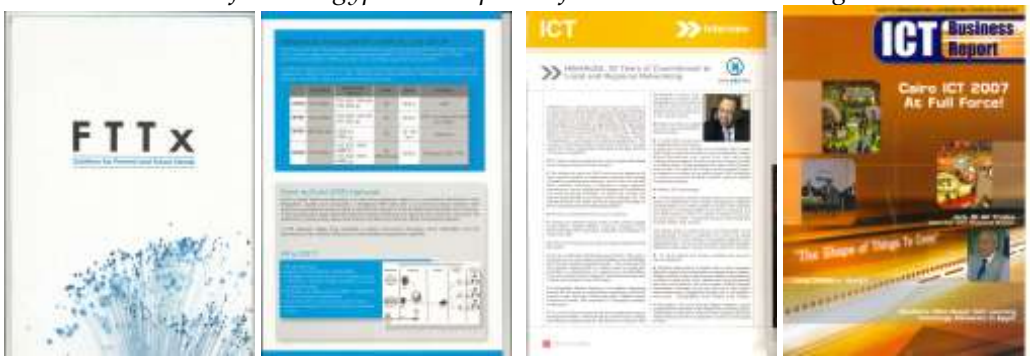
Many of these articles were republished, quoted, and mentioned in other sites and blogs, included in the bibliography of printed books and articles, and also discussed in online fora.

I have however to point out that, from the last months of 2008 to the middle of 2010, I republished a) several reports issued by Amnesty International and HRW with focus on countries of direct personal interest, and b) numerous Ecoterra press releases (also known as 'The Somalia Chronicle') with focus on the Somali piracy, which was instigated during that period. At times, I added an introductory note to them, at times not; on some occasions, the introduction was long.

However, by 2016, all three fora (Buzzle, American Chronicle, and AfroArticles) were hacked, shut down or taken over by a black knight; that's why I then opened an account in the portal Academia (dot edu) and, along with a) scanned (digitized) copies of my printed scholarly articles, entries to encyclopedias, articles and books, and b) many new articles and/or books, I tried to re-upload a great number of my earlier publications. Until now, more than 450 articles (i. e. 25% of the total) have been republished: https://independent.academia.edu/ShamsaddinMegalommatis

A smaller number of these articles are also re-uploaded in several other sites of mine; and an unidentified, yet significant, number of articles can be read in the different sites and blogs where they were republished; a relatively small number of articles were transformed (by friends) into slides of PowerPoint docs and, with the addition of pictures and selected music, uploaded as videos (MP4).

For many long years, my daily life was divided into two parts: articles written for the portals and technical texts for the Egyptian companies for which I was working.



The real benefits that I extracted from my online publications of the period 2001-2011 were multiple:
- my encounter with a great number of persons belonging to numerous oppressed and tyrannized nations of Asia and Africa,
- my familiarization with conditions of life in remote regions, provinces off the beaten track, villages and settlements about which even the respective country's mass media do not report anything,
- my acquaintance with the personal difficulties of the activists, the persecuted fighters, and the leaders of diverse national liberation fronts and associations,
- the formation of strong bonds of friendship and cooperation with a significant number of African migrants, who voluntarily became my informers about many issues pertaining to their subjugated nations and the difficulties of the migrant's life,
- my conversance with numerous portals, sites and blogs launched by migrants who belonged to divided nations or colonially occupied lands; and
- my study of several languages that happened to be the mother tongues of my friends-informers-instructors.

Most of the aforementioned is reflected in the publication of numerous articles, which are genuine reports presented to me by correspondents who had personal

experience in matters of persecution, imprisonment, violation of Human Rights, and interminable forms of oppression, injustice, racism and hatred; as a matter of fact, it is my honor that I offered space to, and published very informative interviews with, leaders and/or representatives of cultural associations and national liberation fronts.

If I make the distinction into two separate periods of online authorship (2001-2013 and 2014-today), this is due to two factors, namely
a- my conclusions as regards several circles of topics, about which I had previously garnered an enormous documentation without however reaching a conclusively formed comprehension and an overall view; these conclusions were mostly shaped in 2013 and 2014; and
b- the development of the internet, which already in 2014-2015 was very different from what it had been in 2005-2007; by this I mean the availability of numerous sources and ancient texts, bibliography and publications, comments and discussions that offered every internet user, and more particularly my friends and readers, who were scattered across all continents, an enormous number of references, as well as the opportunity to crosscheck, find related bibliography, fully comprehend, and therefore unreservedly accept most of my claims, argumentations, interpretations, approaches, and conclusions.

In other words, my Asiatic and African readers, who did not have the chance to get access to the Orientalist libraries of major European, American, and Middle Eastern (in this case, mainly foreign, i.e. colonial) academic institutions, could find online Tatian, Cosmas Indicopleustes, the Coptic Chronicle of Nikiu, the Syriac Chronicle of Arbela, the Achaemenid inscription of Darius I about the re-opening of the (Ancient) Suez Canal, the Annals of the Assyrian Emperors, the Descent of Ishtar in the Nether World, Enuma Elish, Pharaoh Hatshepsut's Expedition to Punt, the Celestial Ascent of Kartir, Ferdowsi's Shahnameh, and a multitude of ancient Oriental texts that constitute the true and unmatched foundations of Human History.

The direct consequence of these developments was the fact that my articles started becoming larger and at times reached the size of a small book of ca. 100-150 pages. In addition, the number of links/references therein included increased dramatically, because I personally consider each and every article of mine as a stimulus for all my readers to undertake their own research and find more in the direction I guided them to. As my articles became larger, they also became fewer.

Another consequence of my gradual change is the fact that I ceased to further publish in the portals I used to contribute to (Buzzle, American Chronicle, and AfroArticles), which in any case were shut down by 2016; I consequently shifted my activities to academic portals (academia dot edu) and diverse blogs (i.e. wordpress, blogspot, archive dot org, livejournal, vk, and slideshare dot net; and more recently ok dot ru, substack, patreon, dzen, medium, tumblr, deviantart, etc.).

As far as my productivity is concerned, I published
27 articles in 2014
(no articles published in 2015)
5 articles in 2016
25 articles in 2017
7 articles in 2018
(no articles published in 2019)

19 articles in 2020
22 articles in 2021 (until end May)
This makes a total of 125 articles for the said period. For more recent dates, I did not have the time until now to establish a complete inventory of my online publications; all the same, without making a promise, I state at this point that it is my intention to publish the missing document, re-organizing my entire Curriculum, during the next year and before my 70th anniversary.

Furthermore, I have also to underscore the fact that the aforementioned catalogue does not include
- either the republication of earlier uploaded online articles (of the period 2004-2014)
- or the digitization of printed articles, entries to encyclopedias, scholarly articles, and books of mine, which led to the online publication of many hundreds of titles (of the pre-internet period).

In addition, during the latest period of my authorship, I uploaded scanned chapters of my books as videos (adding the appropriate music), whereas friends turned around 100 articles or chapters of books of mine (from all three previous periods) into colorful slides of PowerPoint docs and, by adding an enormous number of pictures and well-selected music, transformed them into MP4s (videos). These resources can be reached here:
https://www.youtube.com/user/megalommatis/videos
https://www.youtube.com/user/profmegalommatis/videos
https://www.youtube.com/user/megalommatisbooks/videos
https://www.dailymotion.com/Megalommatis
https://vk.com/video/@megalommatis
https://ok.ru/video/c1494616
https://www.youtube.com/user/marcoscassiotis/videos
https://vk.com/video/@orientalgreeks
https://ok.ru/orientalgreeks/video
Few copies have also been uploaded here:
https://www.bitchute.com/search?query=Megalommatis
https://www.brighteon.com/channels/megalommatis/home

As it also happened in earlier periods of my life, my residence in, study of, and familiarization with several countries, nations and cultures determined, improved and adjusted my worldview and my comprehension of the outer and inner world. In some cases, they also helped me reject part of my earlier self, which at times consists in a conditio sine qua non for higher, deeper, wider and better understanding.

So, I have to admit that I would never be able to write what I published in the last ten (10) years without living in Somalia and diverse parts of Africa and Asia; that's why I truly owe to those lands the most significant part of my formation, which is in turn a complete proof that you don't need books, manuscripts, libraries, computers, ancient and modern tablets to truly learn the truth; you need nature, lands, and humans. This is what I will briefly describe in the following last units of this already very lengthy article that closes the series.

X. Academic experience in Somalia and the ultimate conceptualization of the African problem

Prior to my first travel to and sojourn in Somalia, I had met many Somalis and notably Ogadenis; but you never understand a people, a culture, a situation, and the evolution of the always changing trends among them, except when truly living the average daily life of the local people. You have certainly to find the most genuine segments of a society, namely those who do not speak foreign languages, did not travel abroad, and have minimal connection with modern technology and with the colonially imposed Western lifestyle. This has always been my method and my approach, and they proved to be highly rewarding everywhere: avoid the useless ideology (which is always imported and therefore colonial and Western) and search for the original culture!

When I lived in Somalia back in 2012-2014, I realized quite soon that Somalis, who had returned from the Somali Diaspora back to their beleaguered country, brought

with them an extraordinary number of Western propaganda myths and instituted lies that they believed in and, even worse, intended to stupidly prove as "valid' and 'correct' whereas all this falsehood constitutes nonsensical trash. I repeatedly, vividly and extensively quarreled with my rector, a young Somali who had the bad luck to have spent some years in the UK and absorbed all the falsehood and the anti-Somali fallacy of the English political, military, diplomatic, academic and journalistic circles.

Somali International University

I could offer dozens of examples, but this is not the purpose of the present article; the most interesting one would perhaps be his absurd effort to 'protect' me from some invisible enemies (!! ?? !!) and to insist on that I do not walk alone in the streets by followed by guards assigned to me by the university. Of course, I repeatedly turned down his demand, and this caused constant arguments, which proved to be quite instructive for me later, notably as regards my plain perception of the essence of the problem that hit Somalia.

Due to my then recently published hundreds of articles in favor of Somalia, Ogaden, Oromia, Sidama Land, and other subjugated Eastern African nations and against the criminal, colonial and genocidal state of Abyssinia (Fake Ethiopia), I was indeed a

well-known person among the computer-literate and internet-savvy Somalis; it was therefore quite true that I had a significant degree of recognizability, when walking in the streets of Down Town Mogadishu, taking into consideration that the only other non-Black people were few Turkish merchants and diplomats.

The rector of the university extended his hospitality, sharing his office with me; his desk was on the right and mine on the left; my laptop and handbag can be seen. In front of the rector's desk, there was a meeting table. The window was on the external wall.

Consequently, the only potential enemies that I could have in Somalia would be just the few dozens of Somali traitors and bribed collaborators of the secret services' agents of the racist state of Abyssinia (i.e. Fake Ethiopia). Because I had published much about Somalia's pre-Islamic past ('Punt', 'Other Berberia', and 'Azania' as per the Ancient Egyptian and Greek historical sources), contributing to the education and the national pride of young Somalis, and in addition, I supported methodically, comprehensively, and passionately Somalia's pacification, reunification, reinstitution and rehabilitation for long and in significant American portals, my contributions from 2006 to 2012 were a serious embarrassment for all services of the dictatorial and inhuman, which occupies the lands of many subjugated African nations. A former candidate to Somali presidential elections actually told me at the time that one of my articles constituted the best SWOT analysis in favor of Somalia and against Ethiopia. This is the said article:
https://www.academia.edu/42952570/Why_the_US_must_opt_for_Somalia_not_Ethiopia_2007
https://maakhir.wordpress.com/2007/10/08/why-the-us-must-opt-for-somalia-not-%E2%80%98ethiopia%E2%80%99/
https://www.somaliaonline.com/community/topic/40693-why-the-us-must-opt-for-somalia-not-%E2%80%98ethiopia%E2%80%99/

However, except for the aforementioned issue, there was nothing else to fear, even more so because the average Somalis are true gentlemen, highly civilized and noble people, as well as decent and respectful ladies; when your Af Somali is weak, it is enough that you speak few Arabic words and a translator will come next to you voluntarily. As soon as you are able to speak a few Somali words, you soon realize what you missed before you came to Somalia.

With some students in the university campus; with other students in the Lido Beach

Attending university events with other board members, I can been on the right or left end.

The few images and videos of Somali radicals screaming like mad people in the streets of Western European and American cities are not representative at all, because they only reveal

- the evilness of the Western colonial and the absurd Soviet favoritism of, and support for, the impermissible state of Abyssinia (Fake Ethiopia);

- the sickness of the villainous plan known as the 'Great Replacement', which involves the -deliberately incited and criminally promoted by Western services, public administrations, and Mafia-like private institutions- movement of pseudo-migrants, who are all systematically and insidiously deceived by their corrupt and bribed pseudo-Muslim imams and fake sheikhs; and
- the subsequent, intentionally detrimental, ghettoization of the radical Islamists, who have been gathered in Western countries only because of the interminable but fake promises of wealth (in fact, robbery) that were given to them by the Satanic religious authorities of today's fake Islam, although the latter know quite well that they send all these migrants to be inevitably but uselessly killed. But back in their country, Somalis are not radical at all, being of nationalist rather than of jihadist mindset, mentality and attitude. But my rector, although a Somali national, and in spite of living again in Somalia, did not want to realize this fact.

The narration of my daily quarrels with the rector on this topic (namely about me moving alone in the streets) would certainly fill an entire volume; we had great consideration for one another and we agreed on many issues about Somalia and the future of the embattled, yet great and noble, nation. But, quite unfortunately, he unconsciously carried with him all the incredibly insidious myths of the Western

propaganda, which make any effort for local amelioration and nation reassertion impossible and inapplicable. It would perhaps be excessive for me to enumerate few samples of those worthless myths and viciously fictional lies that could be imagined and stated in public (by any Somali victim of the pernicious Western anti-Somali propaganda) as regards my safety in the streets of Mogadishu, but I will do it to feed the curiosity of some readers who happen to be unfamiliar with the topic. In fact, I state beforehand that there was no danger at all for me walking alone in the streets.

So, according to those myths, while I was walking alone in the streets of Mogadishu, I could be shot dead; as per another myth, I could be abducted and the evildoers would ask ransom from my family! In accordance with the most dreadful myth, I would be caught in an explosion, thus losing my physical integrity and becoming an invalid. I knew of course that for a Westerner, worrying for such eventualities is regular and frequent; but for a Muslim or for a truly faithful person, such dilemmas simply do not exist. So, it was a pleasure and an amusement to respond to those horrible but absolutely false and mythical scenarios; however, the later study of all those cases of enriching experience that I got in Somalia helped me open my eyes and easily identify where the problem lies for the Somali Diaspora persons who happen to return home and play a significant role there.

My answers must have been anything from disappointing to perturbing for the young rector of the university where I was hired. First, if I were to be shot dead, this would mean simply that this was my fate and there was nothing to complain about; I would be very happy to die in a country I so much loved. In any case, any human anytime anywhere and under any circumstances whatsoever must be ready to die just the next moment; the present life is a test for the eternal life which is the only to

truly matter. Would it be more glorious a death, if I died in a car accident in Cairo or because a brick fell on my head when I was walking in Ankara or when Iraqi aircraft shelled Tehran during the Iran-Iraq War?

Hearing this, the rector was flabbergasted and the colleagues, who were present, were befuddled, as they had the inclination to see me merely as a Westerner who accepted Islam; my persistence made them feel in company of someone, who had lived like them, even more so because I was repeatedly exposed to major dangers. Le coup de grâce (the final blow) for the rector was my question:
- If no fear for my life existed in me, when I was 30 and my father was alive, what makes you think that it appeared as a feeling now that I am 56, my father died, I have no family, and I gained a so enriching life experience in the meantime?

I went on asking him whether he needed me to write to him a letter and send it as email, stating that, if I happened to be shot dead while walking free in the streets of Mogadishu, the only responsibility would lie with my Fate, not Somalia, not any Somali, not even my eventual killer, and that I would be happy with it. Almost all my colleagues were able to understand what I meant; but this would be a shock for a Westerner and for any Somali unlucky enough to be based and live in any Western country.

Speaking about the potentiality of me being abducted, I retorted that this would be for me an excellent opportunity to perfection my Af Somali, and that the first thing I would say to my theoretical, imaginary or fictional abductors would be that not one relative of mine would possibly be ready to pay a single penny as ransom, because they all reviled me first for becoming Muslim and second for working in Turkey and in the Turkish Republic of Northern Cyprus.

So, I added, if that paradoxical attempt had taken place, I would have pleasantly stayed for many long years in an undisclosed remote location somewhere in the Somali provinces, the university would have saved the amount of money for my salaries, and after getting out of that place, I would have certainly become the undisputed no 1 specialist worldwide in Somali Language, Literature, Linguistics, and Ethnography. I would have also added the circumstance ("held hostage") in my Curriculum, because my 'tenure' in the Somali provinces would have certainly been far more rewarding and far more honorable than a position in Oxford, Cambridge, Harvard, etc. where they fabricate all the sick lies of the Western world as well as the spiritual-mental-intellectual-cultural contamination that they deceitfully diffuse and dictatorially impose across the Earth, shamelessly labeling it 'science'. My response was an electric shock; the only reaction that was left to the rector was a quite typical Western exclamation "you must be mad". But there is nothing mad in the way a genuine exploration can undergo.

The answer to the last myth, namely the one relating to any form of physical disability due to a bomb explosion, was also easy for me to utter; for a faithful person, this most undesired experience of life is merely the test that God sends to people to examine the depth and the solidity of their faith. It cannot therefore be a matter of discussion; if we want to be humans, we accept everything that God sends us in life.

If I expanded on these topics, it is because the reaction of the rector (as a former Somali expatriate) to all these potential situations and eventualities of life was entirely westernized and as such fully incompatible with the Somali traditions, values, virtues, worldviews, and faith. To be consistent with the facts, I have to admit that the guy behaved as an English colonial appointed as rector in a university in Mogadishu, Somalia.

His Somali identity, linear ancestry, nationality, family, language, culture and faith had gone; in real terms, he was a non-Somali who appeared as Somali. But if this disaster occurred at the simple level of some personal and professional issues with an academic staff member, the trouble with all other major national and international choices of the country would be of so disproportionate dimensions that it could become the main impediment in Somalia's return to national normalcy. And if we extend this person's serious problem of national dimensions to all the other Somali expatriates, who think that they were 'saved' in Canada, Australia, US, England and other cursed countries but in reality they committed spiritual, mental, intellectual and behavioral suicide, we get the complete explanation of the present trouble and ordeal of Somalia – which is very different from what exploded in 1991, when all the Somalis were true Somalis.

Speaking about the Ancient History of the Cushitic and Meroitic ancestors of the Oromos, at a special event organized by the Cairo-based Community of Oromo refugees in April 2014, was an opportunity for me to be offered an Oromo T-shirt as present and to wear it with great pride, wholeheartedly wishing -like all the Oromos- the national liberation of Occupied Oromia and the terminal dismantlement of the world's most tyrannical and genocidal state, namely Abyssinia (Fake Ethiopia).

This is actually the evil plan behind the staged managed imposition of the criminal Islamist regimes in Afghanistan (1989; following the Soviet withdrawal), Somalia (1991; after the fall of Siyaad Barre administration), and so many other wars, regime changes, and other orchestrated events: the deliberate formation of an enormous flood of migrants, who absurdly posture as 'refugees' (which is a ridiculous term) and gradually proceed to Western countries where they all -inevitably- fall victims of the following evil, mostly undetected, but highly sophisticated dilemma:
a- they get ideologically and emotionally radicalized
{which is wrongly perceived by them as a personal religious re-awakening (whereas it is not) and leads them to unnecessary social ghettoization, hatred of and hostility toward the native inhabitants of the land of their final resettlement – something that functions against them as a trap set by those who want to utilize and instrumentalize all these naïve fools}
and
b- they get educationally, academically, culturally, behaviorally, intellectually westernized
(which is undetected by them, but constitutes the end of their Somali identity and integrity, functioning indeed as factor of total dehumanization and heralding a) their utilization as cannon fodder in the ferocious battlefields that have been prepared in the meantime without them knowing and b) their subsequent, certain, and tragic annihilation).

So much do I owe to that rector! The fact that he hired me was eclipsed by the life example of a Somali expatriate that he offered me: that of a terminal victim of Westernization. Thanks to him, my sojourn in Somalia was more that of a student and an explorer than that of a professor and instructor.

Consequently, non-Westerners resettling in the West constitute the third, supreme stage of colonization:
1- Early colonization: with Western colonials being physically present in occupied lands in order to ensure military-political control and detach the local lands from their identity, integrity, nature and traditions;
2- Fake decolonization: with educational-academic-intellectual control effectuated due to selected idiots who "study" in the criminal Western propaganda institutions that are called "universities" before returning home to implement meticulous and pedagogical Westernization at all levels; and
3- Covert re-colonization: with fake refugees resettling in the West to be radicalized, ghettoized, westernized and utilized for the defamation of Islam as brainless idiots who do not understand what they are being used for.